The Churchman.

"THE CHURCH OF THE LIVING GOD, THE PILLAR AND GROUND OF THE TRUTH."

VOL. XXV., NO. XLVI. WHOLE NUMBER, 1295.] NEW YORK, [illegible] 1856. [TRINITY BUILDING, 111 BROADWAY.

Daily Public Worship.

Public Worship is celebrated every [illegible] this City and Brooklyn as follows:—

Trinity Church—9 A. M. and 3 P. M. Sunday Services at 10½ A. M. and 3½ P. M. The Holy Communion is administered on the First Sunday in each month, and on the great Festivals. Baptism, at the Afternoon Service on the First Sunday of the month, and at any Afternoon Service on a week-day, upon previous notice.

Trinity Chapel—9 A. M. and 4 P. M.

St. Luke's Church—8½ A. M. and 5 P. M.

Church of the Nativity—9 A. M.

Church of the Annunciation—9 A. M. Sunday Services at 10½ A. M. and 4 P. M.

Church of the Holy Communion—8 A. M. and 6 P. M. Except on Fridays, when *Evening* Prayer with Lecture is at 7½. On Saints' Days, second Service (with Offertory for the Poor) at 11 A. M.

Church of the Transfiguration—8½ A. M. and 6 P. M.

Church of the Holy Apostles—9 A. M.

Church of the Holy Innocents—9 A. M. and 7 P. M. On Saints' Days, and other Festivals, second Service (Eucharist) at 11 A. M.

St. Luke's Church, Brooklyn—9 A. M. On Festivals and Fasts, a second Service at 4 P. M.

☞ It is respectfully requested that information be sent to this office of changes in the above proper to be made, from time to time.

Calendar.

JANUARY.

13	First Sunday after the Epiphany.
20	Septuagesima Sunday.
25	Conversion of St. Paul.
27	Sexagesima Sunday.

FEBRUARY.

2	Purification Blessed Virgin Mary.
3	Quinquagesima Sunday.
6	Ash Wednesday.
10	First Sunday in Lent.
13, 15, 16	Ember Days.
17	Second Sunday in Lent.
24	Third Sunday in Lent. St. Matthias' Day.

The Church at Home.

DIOCESE OF NEW YORK.

APPOINTMENTS BY THE PROVISIONAL BISHOP.

January 13th.—First Sunday after Epiphany.—A. M., St. Paul's, East Chester. P. M., Trinity, New Rochelle. E., Mount Vernon.

January 20th.—Septuagesima Sunday.—A. M., St. Michael's, Brooklyn. P. M., Trinity, East New York. E., Church of the Messiah, New York.

January 27th.—Sexagesima Sunday.—A. M., Grace Church, New York.

February 3d.—Quinquagesima Sunday.—E., Meeting of the Brotherhood, Holy Trinity, Brooklyn.

February 10th.—First Sunday in Lent.—Blackwell's Island.

February 17th.—Second Sunday in Lent.—A. M., Calvary Church, New York. E., Calvary Church, Williamsburgh.

February 24th.—Third Sunday in Lent.—Church of the Holy Apostles, New York. E., St. Peter's, New York.

March 2d.—Fourth Sunday in Lent.—A. M., St. Clement's Church, New York. P. M., St. Luke's Church, New York.

March 9th.—Fifth Sunday in Lent.—A. M., St. Ann's Church, Brooklyn. E., St. Peter's Church, Brooklyn.

March 12th, Wednesday.—E., St. John's Church, Brooklyn.

March 16th.—Sixth Sunday in Lent.—A. M., St. George's Church, New York. E., Holy Trinity, Brooklyn.

March 18th.—Tuesday in Holy Week.—E., [illegible] Church, Green Point.

March 19th.—Wednesday in Holy Week.—E., Church of the Redeemer, Brooklyn.

March 20th.—Thursday in Holy Week.—E., St. Mark's Church, Williamsburgh.

March 21st.—Good Friday.—A. M., St. Bartholomew's Church, New York. E., Grace Church, Brooklyn Heights.

March 22d.—Easter Eve.—Church of the Holy Communion, New York.

March 23d.—Easter Day.—A. M., St. Paul's, New York. E., St. Stephen's, New York.

April 6th.—Second Sunday after Easter.—[illegible] Mark's Church, New York. E., Church of the Epiphany, New York.

*** Other appointments for the city of New York and the vicinity will be made, if desired, for any days, not already engaged, between this and Easter Day.

Pennsylvania.—*(From our Philadelphia Correspondent.)*—The old custom of Christmas-boxing has nearly disappeared—at least so it seems. It keeps its place here amongst the newspaper-carriers and the sextons of the churches. The former bring to the door, at a more opportune time than that at which they usually deliver their papers, the annual sheet of, sometimes, wretched verses, and expect, or receive, the accustomed "quarter;" the latter no longer bring the "Mortuary Stanzas," which William Cowper has made classic; but, in their stead, they have usually brought a large sheet of information, of different kinds, in connection with the different churches in the city. This paper, from its shape and frail character, was of little use, except to indicate the important fact, that Mister Sexton was at the door, and, of course, expected his Christmas-box, in the shape of a "half," or whatever "the gentleman," or "the lady of the house," or rather "pew," might think most proper to bestow. This present season has been marked by an innovation. Whether the "worshipful company" of sextons have differed, as even their doctors will sometimes do, about the best means of exciting the generosity of their respective parishioners, is not known; this much, however, is known, viz.: that, instead of the usual broad sheet, in some cases, the sextons have provided themselves with very neat cards, filled with just such information as one wishes to have ready in connection with one's parish. One has been seen, headed, "Saint James' Church," which tells that "the sexton presents the compliments of the season to the members of the congregation," and proceeds to give the hours of divine service on the different days on which this church is open; the fees payable at the school; the days and purposes of the collections; when the election is held; and when the pew rents are due. Another, a neatly rubricated card, tells very much the same story, with a difference, and is headed, "Services in St. Peter's Church, Philadelphia." The difference is in the Services. In the former case, there are always four Services a week—two on Sundays, and one each on Wednesdays and Fridays; to this add one on holy-days, other than Sundays, and the Mondays, Tuesdays, Thursdays, and Saturdays in Lent. In the latter case, there are fourteen Services every week, and on a great many days there are three Services;—in the one case, the Holy Communion is marked as to be administered sixteen times a year; in the other, as on every Sunday and other holy-day;—and on what on the St. Peter's card are called "the Octaves"—which, it is supposed, means the "seven days after" the Feasts of Christmas, Easter-day, and Ascension-day, and "the six days after" Whit-Sunday. Of course it is a matter of very little consequence to the world at large—for it must be remembered that when anything goes into, or gets into, the *Churchman*, it then goes all over the world; well, of little consequence as it may be to all this world how the sextons of Philadelphia wish the compliments of Christmas to their parishioners, still there is much in these little cards worthy of attention; and they are commended not only to sextons, but to sextons' betters, as a mode of giving information to their own people, and especially to strangers, of things that they wish to know about, and cannot always, on the spur of the moment, remember, without some such reminder as these cards. If a conjecture might be made on these, it would be to the effect that other hands than those of sextons had been at them. A third, headed, "St. Mark's Church, Philadelphia," is very much like the others. Here, also, we have daily Morning and Evening Prayer, the Holy Communion on the first Sunday of the month, and on the five great Feasts. St. Mark's is in advance of St. James', in having the due celebration of Ascension Day. One item on St. Mark's card seemed rather unusual, viz.: "Holy Baptism, at Evening Prayer, on the Wednesday after the first Sunday in the month; at other times, by request." Attention ought to be given to the rubrics in such a case as this, which seems an unwarrantable interfering with their directions. The Church has seen fit to order that "the minister of every parish shall often admonish the people that they defer not the baptism of their children longer than the first or second Sunday next after their birth, or other holy-day falling between, unless upon a great and reasonable cause." Such an admonition cannot "often" be given with such a parochial law or direction. The Church has further ordered, that "the people are to be admonished that it is most convenient that baptism should not be administered but upon Sundays and other holy-days, or prayer days; nevertheless (if necessity so require), baptism may be administered upon any other day." It is well enough known that the "prayer days" of this rubric were the Wednesdays and Fridays on which in those days, Morning Prayer was wont to be said [illegible] churches—a remnant of Bishop White's practice being the Wednesday and Friday Prayers of Christ Church and St. James', in this city. But *every day* is a "prayer day" in St. Mark's Church, and many, very many, are glad that it is so. That being the case, the rector of St. Mark's has no authority to say that baptism shall or shall not be administered on any particular day. The only discretion left to him in the case is, that he may say whether the child, or person, shall be presented "after the Second Lesson at Morning Prayer, or the Second Lesson at Evening Prayer." Very true, the card says, "At other times by request." By request?—there is nothing about *request* in the rubric; it is a matter of *notice* to the minister, and he is bound to make his selection of the morning or evening, and there and then administer the Sacrament. By request—this converts a matter of right into a matter of private personal obligation. Of course it frequently happens that it would be more convenient to the clergyman to have children, or others, baptized at one time rather than at another, and this can always be provided for at the time of giving notice, "before the beginning of Morning Prayer;" but then the *request* must come from the clergyman, to have it put off for his convenience, not from the sponsors for their satisfaction. Such a regulation as the one referred to, seems to say, "The Church tells you to bring your child to be christened within fourteen days; but you cannot have it done here until, it may be, thirty days have gone by, unless you humbly ask it; and then, if the clergy are not in a hurry, perhaps you may have it done." It will not do thus to tamper with the rights of the faithful laity; they will be sure to be displeased, and then the clergyman will have to retreat, simply because so evidently in the wrong.

Christmas Feasts have been somewhat in vogue this season, and a very good substitute they certainly are for the ever-recurring "Presentation of Books," that has been the usual mode of celebrating Christmas time with many of our Sunday school people. True, some are in the habit of making "pic-nics," or "strawberry feasts," or "Fourth of July celebrations," but they do not pretend to have any ecclesiastical meaning. It would be difficult to conceive anything more formal, more dry, (whether it be high, as well, is not determined,) than the assembling of a large number of children for the purpose of being passed in review, and during the passing having a book given to each. The perfect matter of course of the thing is evident from the way they receive them, the use they make of them, and the little claim that they seem to rely on for the obtaining of them. It is not meant to object to the giving of books, at Christmas, or any other time. Books of the right sort are very excellent things to give to children, at proper times and for proper purposes. The celebrations at Christmas-tide ought to be of a joyous character. If they are to be for children only, then they ought to be for all the children of a parish, and not merely for the Sunday school children; they ought to be of a sort fitted to give pleasure in a Christian way. For this reason, the appearance among the Sunday schools of Christmas Feasts, or Festivals, is indicative of good. It is understood that, ever since the establishment of St. Mark's Church Sunday School, there has been such a feast there, on Holy Innocents' Day. This year there was one on the same Festival, at the school-room of the Church of the Ascension. There was one at St. James' also, but, oddly enough, it was put on the afternoon of Christmas Eve, for the reason, it is presumed, that those who were to arrange and conduct it were more at liberty on that day. The leave to participate in such a feast might very well be made a reward, or rather an exclusion from participating in it should be a very severe punishment. In the matter of books, there seems to be room for the application of principles very different from those that it is desirable to apply to such festivals as those now referred to. Books ought to be given with much discrimination, and not, as is the usual way, such a book to such a class—each one alike; and such another book to a certain other class, the same all round. The general way is [illegible] the class, and [illegible], about Christmas time, Sunday school teachers are heard often talking of the additions to their classes, but guarding against any undue congratulations by declaring, that as soon as Christmas is past and the books given out, there will be sure to be a great falling off. And so it is almost sure to be, under this system; it is not always so, but such it too commonly is. There are many other things about this great institution of the age, which may require notice at more fitting times. The celebrations referred to were held in the several school-rooms—in two of the cases, they were not confined to the Sunday scholars, but included the day-school scholars as well. They were furnished and laid out by the ladies of the respective parishes, and the cakes, and ice-cream, and sugar-plums, and toys, and the like valuable matters, seemed to afford no little delight to the happy groups who partook of or received them.

On the evening of the Festival of the Epiphany, the annual meeting of "The Society for the Advancement of Christianity in Pennsylvania," was held in St. Stephen's Church, in this city. Unfortunately a heavy fall of snow had rendered the streets somewhat uncomfortable for walkers, and to this must be attributed the very meagre attendance at the meeting. It was to be regretted, for many, especially the business men, might have been interested in the Report, containing, as it did, extracts from the report of a *commission of viewers* sent out during the last summer by the Society, which contained a good deal of information that would have been interesting to them, seeing that testimony as to the mineral and agricultural wealth of a district, or the prospects of various lines of railway, coming from such a quarter, cannot be open to the objection of being biassed by the hopes of large prices for mines or farms, or the rise of the stocks that have been purchased at a low figure. The Report announced that there are still about the same number of missionaries on the Society's list, twenty-one; that the annual income has not yet reached five thousand dollars; and that there is but a few hundreds of dollars needed to secure the erection of the "Memorial Church of St. John," at Ashland, Schuylkill county. The sermon which followed the reading of the Report was, mostly, a straightforward statement of what the Society had not done. The preacher, "a former missionary of the Society," called attention to the fact that during the time of the Society's existence, it had aided, to a greater or less extent, at least seventy-four parishes, many of which, but for that aid, could not have been sustained. But he told, what must have surprised some of his hearers, that there are twenty counties in this State, within whose borders there is not a single church or a single clergyman; a large number—over a dozen—of counties that have one each. Truly, as the preacher emphatically said, "We have not possessed the land." Curiously enough, the "Visitors" in their Report say nothing of this; their mission does not seem to have been like the viewers of old to spy out the land of the enemy, but to go among friends and treat with vestries about the support of their minister, a very good thing in its own place, but though, under the circumstances, one might suppose that such a commission would have been sent to see what could be done for the waste places, for the subduing of the wilderness. Perhaps next year's Report may contain something of this kind from the commission. The suggestion is thrown out that some of the doings of the commission, as they have reported them, savour a little of the suffragan or the surrogate. It may be merely a manner incident to the position of the "City Clergy," who are presumed to know about everything, and therefore to be well acquainted with how to deal with careless, thoughtless, soulless, and selfish vestries. After the sermon, the rector of St. Stephen's read the Offertory sentences, and while they were in reading, the officers of the Society received the offerings of the congregation, the rector very properly, it may be said, placing the alms dishes on the altar, although it did seem strange to have the Offertory read, and alms presented, *after* the Prayer for the Church Militant had been said, with the omission, of course, of "our alms and oblations." How much better it would have been to have preached the Sermon after the Lesson, then read the Report, or *vice versa*, and then to have gone on with the Offertory and the Prayer for the Church Militant after the presentation of the alms. This is said because any other arrangement would be of just as much authority as the one adopted.

On New Year's day, (says the Philadelphia *Inquirer*,) the congregation of the Church of the Atonement presented to their pastor, the Rev. Kingston Goddard, six hundred dollars, as a token of their continued devotion. It is now eight years since the erection of the church, during which period Mr. Goddard has been their pastor; and we are informed that the Church of the Atonement has at this time a Sunday school containing upwards of six hundred children, and one of the largest and most flourishing Episcopal congregations in the city.

Massachusetts.—The *Christian Witness and Church Advocate*, speaking of Trinity Church, Lenox, Berkshire county, says:—"It will be recollected by members of our Convention that this parish [illegible] few years since as in so unpromising a [illegible] to warrant a longer continuance of missionary aid. And now we see that they have been prospered [illegible] to become entirely self-supporting. The following [illegible] will be read with great interest and encouragement. Taken in connection with the movement at North Adams, they show that the prospects of our Church in the western part of the diocese are decidedly brightening.

"Lenox, Berkshire Co., Mass., December [illegible], 1855.—At a meeting of the Rector, Wardens, and Vestrymen of Trinity Church, Lenox, held this day, the following Preamble and Resolutions, offered by Oliver C. Bullard, Esq., were unanimously adopted:

"*Whereas*, Trinity Church, Lenox, was assisted for a number of years by the Massachusetts Board of Missions; and *whereas*, the parish became self-supporting on the 1st of April of the present year, therefore be it

"*Resolved*, That the grateful thanks of the parish be tendered to the Massachusetts Board of Missions for the long continuance of its care and assistance.

"*Resolved*, That a copy of the Preamble and Resolutions be transmitted to the Secretary of the Board of [illegible], and that a copy of the same be sent to the *Christian Witness and Church Advocate* for insertion in that paper.

"Signed, William H. Brooks, Rector; [illegible], Senior Warden; O. C. Bullard, Junior Warden; [illegible], Edwin Curtis, Edmund Spencer, Erastus Pasher, Vestrymen."

The Rev. B. C. Clark is to deliver his lecture on the "Sea, and Sea Shore," at the Seamen's Chapel, North Street, Boston.

Iowa.—On Saturday evening, December 22d, (as we learn from the *Christian Witness*,) the Right Rev. the Bishop of the diocese preached in Lyons, Clinton county, after prayers by the Rev. Hiram W. Beers, who accompanied him on this visitation. A parish was then organized, under the name of Grace Church. On Sunday, the Fourth in Advent, the Bishop preached in the same place, in the morning, the Rev. Mr. Beers reading the Service. In the afternoon, the Rev. Mr. Beers officiated at Lyons; and the Bishop proceeded to the new town of Clinton, two or three miles from Lyons, where he read the Service and preached, it being the first occasion of public worship in that place, according to the forms of the Episcopal Church. A parish was organized, under the name of St. John's Church. In the evening, the Bishop read the Service, and the Rev. Mr. Beers preached. Both these places are important points on the Mississippi River, and the new parishes are promising fields of labour for an earnest and self-denying missionary.

Seventeen or eighteen parishes are now organized in the diocese of Iowa, and sixteen or seventeen clergymen, including the Bishop, are labouring in that fair and fruitful region.

The Church Abroad.

England.—The Bishop of London had been removed to Oakhill-park, Hampstead. His Lordship travelled in [illegible] carriage, and bore the journey better than was expected. The change had produced some slight improvement in his health, but not sufficiently marked to encourage any sanguine hopes of convalescence.

A subscription, headed by Mr. A. J. Beresford Hope, has been opened for the purpose of prosecuting the appeal against the decision in the Consistory Court in the case of the churches of St. Paul and St. Barnabas. [illegible] it was likely to amount to a large sum.

It appears that notice has been given by public advertisement of an intended application to Parliament for the incorporation of the London Diocesan Church Building Society, with power to promote the building, enlargement, and endowment of churches and chapels, and the erection of parsonage-houses within the diocese of London; to hold lands, and to receive and administer funds contributed for those purposes; and for transferring to the Society so to be incorporated, the monies, securities, property and effects of the Metropolis Churches Fund.

We learn that a movement has been commenced in Manchester, under the patronage of the Bishop, for erecting, in the more populous districts of the city, churches entirely free from rent and appropriate sittings.

We find that there has just been placed in the Collegiate Church of Wolverhampton a handsome memorial window to the late Duke of Wellington. The window, described as an admirable specimen of stained glass, is about 11 feet wide and 18 feet high. There are four lights to the windows. The principal portion of each is filled respectively by full length figures of Moses, Joshua, Gideon, and David. Below the figures a leading event in the life of each is delineated. The bottom of the window presents, in mediæval letters, the following inscription:—"In memory of Arthur, Duke of Wellington, K.G. Died September 14, 1852, aged 83. 'And they buried him in the chiefest of the sepulchres.'—2 Chron. xxxii. 33."

It appears by the public reports, that the Rev. Mr. Bonwell, Incumbent of St. Philip's, Stepney, has brought under the notice of the Magistrate at the Thames Police-office the proceedings of a set of "secularists" who by means of lecturers and placards are carrying on a regular propagandism of infidelity and blasphemy at the east end of London. The Magistrate admitted that the attacks made upon the Christian faith and its professors were of the grossest nature, but at the same time expressed his regret that he had it not in his power to repress this moral nuisance, "inasmuch," (says the *John Bull*,) "as we are living in a land of 'civil and religious liberty,' in which a man has just as much right to blaspheme God as to worship Him, provided he does so under pretence of a conscientious conviction."

The following is a copy of the complaint, lodged with the Vice-Chancellor of Oxford, by the Principal of Magdalen Hall and the Rev. C. P. Golightly, M. A., of Oriel College, against the Rev. B. Jowett, M. A., Fellow of Balliol College, and Regius Professor of Greek, for the publication of a work entitled, "The Epistles of St. Paul to the Thessalonians, Galatians, and Romans, with Critical Notes and Dissertations," seeming to impugn the doctrine of the Atonement:

Mr. Vice-Chancellor,—In reference to Tit. XVII., section 3, § 2, of the University Statutes, "De Jure et Officio Vice-Cancellarii," we venture to call your attention to a work recently published by a member of this University, entitled, "*The Epistles of St. Paul to the Thessalonians, Galatians, Romans, with Critical Notes and Dissertations*, by Benjamin Jowett, M. A., Fellow and Tutor of Balliol College."

This work contains statements respecting the doctrine of the Atonement which appear to us to be open to grave exception.

After maintaining (vol. 2, page 469) that "satisfaction is inconsistent with the Divine attributes," he asks,

"In what did the satisfaction of Christ consist? Was it that God was angry, and needed to be propitiated like some heathen deity of old? Such a thought refutes itself by the very indignation which it calls up in the human bosom. Or that, as 'He looked upon the face of his Christ,' pity gradually took the place of wrath, and like some conqueror, He was willing to include in the reversal of the sentence not only the hero, but all those who were named after his name? Human feelings again revolt at the idea of attributing to the God in whom we live and move and have our being the momentary clemency of a tyrant. Or was it that there was a debt due to Him which must be paid ere its consequences could be done away? But even 'a man's debt' may be freely forgiven, nor could the after-payment change our sense of the offender's wrong; we are arguing about what is moral and spiritual from what is legal, or, more strictly, from a shadow and figment of law. Or that there were 'some impossibilities in the nature of things,' which prevented God from doing other than He did? Thus we introduce a moral principle superior to God, just as in the Grecian mythology fate and necessity are superior to Jupiter. But we have not so learnt the Divine nature, believing that God, if He transcend our ideas of morality, can yet never be in any degree contrary to them." (Vol. 2, page 472.)

Again he maintains that,—

"Not the sacrifice, not the satisfaction, not the ransom, but the greatest moral act ever done in this world—the act, too, of one in our likeness—is the assurance to us that God in Christ is reconciled to the world." (Vol. 2, page 481.)

These extracts are from a separate Dissertation on the Atonement. In a commentary on the Epistle to the Romans, he asserts that,—

"'We are reconciled to God,' or (2 Cor. v. 18), 'God reconciling us to Himself through Jesus Christ,' or, 'God in Christ reconciling the world unto Himself,' are the modes of expression in Scripture used to describe the work of redemption. God is unchangeable; it is we who are reconciled to Him, not He to us." (Vol. 2, page 152.)

These passages appear to us to contain doctrines plainly contrary to that of the Church of England, as set forth in her Articles of Religion and Book of Common Prayer.

The second of the Thirty-nine Articles asserts that our Saviour was "crucified, dead, and buried, to reconcile his Father to us, and to be a sacrifice not only for original guilt, but also for all actual sins of men;" and the 31st Article, that "the offering of Christ once made is that perfect redemption, propitiation, and satisfaction for all the sins of the whole world, both original and actual; and there is none other satisfaction for sins but that alone."

In the Book of Common Prayer our Church maintains that our Saviour, "by His one oblation of Himself once offered, made a full, perfect, and sufficient sacrifice, oblation, and satisfaction for the sins of the whole world."

We request, therefore, that, in accordance with the aforesaid statute, you will ascertain from the author whether he is prepared to renew his subscription to the Articles of Religion, and to the three Articles at the 36th Canon of the Book of Constitutions and Canons Ecclesiastical of the Synod of London of A. D. 1603.

We are, Mr. Vice-Chancellor,
Your obedient servants,
J. D. Macbride, D. C. L., Principal of Magdalen Hall.
C. P. Golightly, M. A., Oriel College.

The World at Home.

Fire in Brooklyn.—The Stillwell Iron Works, located in Court, near Dean street, Brooklyn, were totally destroyed by fire early on Monday morning. Loss, $50,000—insurance, $15,000. This is the fifth time these works have been destroyed.

Filibustering.—It is stated (says the *Herald*) that a party of filibusters is organizing with great secresy in the town of Bergen. It has already gathered considerable strength, and is destined for Nicaragua, to join the forces of Gen. Walker. It was set on foot by parties in New York, who believed that the affair could be conducted with more privacy and greater success there than in New York, under the espionage of the United States officers and the police. It is probable that this party will start at an early day, and will leave Bergen Point in a schooner, and be put on board of a steamer or other vessel, together with their outfit and munitions, in the lower bay.

Destructive Fire at Syracuse.—A block of buildings known as the Weiting Block has been completely destroyed by fire. Estimated loss, $200,000.

The Late Storm.—A snow storm of unusual severity visited the whole Atlantic coast, from Maryland to Halifax, on Saturday last, and continued to rage for from fifteen to eighteen hours. In Boston it was the most severe storm that has occurred for seventy years, and in this city the "oldest inhabitant" (says the *N. Y. Herald*) can remember nothing like it. The mails have all been detained, and in this city the railroads have stopped running. The sleighing will be excellent for some days to come, as the ground is covered on a level with from fourteen to eighteen inches of snow.

Mortality of the Year.—During the last twelve months the number of deaths in New York was 22,787.

The Great Seal of the United States.—At a recent meeting of the Historical Society, Mr. Lossing, the well known author of the Field Book of the Revolution, (says the *N. Y. Herald*,) read an exceedingly interesting history of the Great Seal of the United States. He commenced by giving an account of the origin of seals from the time of the Egyptian King Cheops to the present day. In regard to the Great Seal, he said, the first committee on the subject was appointed on the 4th of July, 1776. This committee reported in 1779, at which time another was appointed. The report of this committee was presented in Congress on the 10th of May, 1780. Nothing was done, however, till 1782, when the present seal was adopted. This seal was described as follows:—Thirteen stripes, red and blue, on a shield, above which is a blue field, with thirteen stars, intended to represent the thirteen original States. These are all displayed on the breast of the American Eagle, which holds in its right talon an olive branch, in his left a bundle of thirteen arrows, and in his beak a scroll inscribed with the motto "*E Pluribus Unum.*" For the crest over the head of the eagle there is a glory breaking through a cloud, and within this glory is thirteen stars on a blue field. On the reverse of the seal is [illegible] pyramid, above which is the all-seeing eye, and over this again are the words "*Annuit Coeptis*"—"God has favoured the undertaking." On the base of pyramid is the date 1776, in numerical letters, under which is the following motto:—"*Novus ordo Seclorium*," which translated means, "A new order of things has commenced in the New World." Mr. Lossing concluded by reading a series of extracts from the prophecies of Merlin in regard to this country, which dates back as much as a thousand years. This prophecy was published in Philadelphia, in 1787, with interpretations, while the convention which formed the federal constitution was in session in that city. Here is the clearest and most pointed of the prophecies:—

When the cock shall guard the eagle's nest,
The stars shall rise all in the West.

The cock is said to represent France and the eagle America.

North River Steamers.—The "Isaac Newton" has gone upon the dry dock, to be lengthened five feet longer than the "New World," and is to be completed on the most magnificent scale by the opening of navigation in the spring.

Importation of Mormons.—Not long ago an emigrant ship from Liverpool arrived at this port bringing 346 Mormons, bound for Salt Lake City.

Germans in Texas.—There are about 20,000 Germans in Texas, of whom 12,000 to 14,000 have migrated from the West.

Lumber in Maine.—The total amount of lumber surveyed at Bangor in the year 1855, was 211,669,193 cubic feet, against 159,591,337 in 1854, and 182,952,284 in 1853. We believe the survey last year is larger than that of any other except 1848, when it went up to 213,000,000.

The Lake Trade.—The total receipts of grain at Buffalo by lake, last year, were 19,788,473 bushels, against 18,553,465 in 1854, and 11,078,741 in 1853. The total value of property exported from Buffalo on the Erie Canal during the past year was $29,258,437, the tolls amounting to $755,574. The value of property left at Buffalo on the canal was $87,856,037.

The Burlington Catastrophe.—The trial of Israel Adams, engineer on the Camden and Amboy Railroad, for causing the death of Margaret Prescott and others, by criminal negligence in the management of the train which came in collision with Dr. Heineken's carriage near Burlington, N. J., on the 20th of August last, was continued in the Court of Oyer and Terminer, Burlington, before Judge Potts, on Saturday, Monday, and Tuesday, and was submitted to the jury yesterday. After an elaborate charge from the Court, the jury retired at 11 A. M., and returned at 2 P. M., with a verdict of "Not Guilty."

The Law Courts.—The law courts opened on Monday for the transaction of business. In the Superior Court there are 1,177 causes for trial. In the Court of Common Pleas there are over seven hundred causes on the trial calendar. The present term promises unusual interest.

Mortality in New York.—The number of deaths in the city and county of New York, from the 29th day of December, 1855, to the 5th day of January, 1856, was as follows: Men, 56; women, 64; boys, 149; girls, 98—Total, 367. Adults, 120; children, 247; males, 205; females, 162; coloured persons, 9.

The World Abroad.

Great Britain.—The Christmas hospitalities at Windsor Castle were to be kept up this season with unabated spirit. The Queen and the Prince Consort returned from the Isle of Wight in order to spend the holidays at Windsor.

The Smithfield Prize Cattle Show (prior to Christmas) excited quite as much interest as usual. It is stated that although the show of beasts was not so large, nor, as a whole, so fine, as on some previous occasions, there was an entire absence of those huge monstrosities of fat brutes which were once considered by breeders to be the *ne plus ultra* of feeding. There were but few really bad specimens, and yet, there were comparatively few of very extraordinary quality.

In consequence of the impression entertained respecting the negotiations for peace, the money market slightly improved on the 18th.

The papers announce, with melancholy interest, the death of the venerable poet, Rogers. He was in the 94th year of his age, and had been declining rapidly during the whole of the past year. His poetry is known and admired wherever English literature is known. "Among the many remarkable points," observes the London *Times*, "which may be mentioned in his career, considered as that of a literary man, the fact should be particularized, that during the greater portion of his life he was a wealthy banker in the city of London. It must have been by an extraordinary combination of position, of intellectual and social qualities, of prudence and of wisdom, that the same man who was the friendly rival of Byron, of Wordsworth, and Scott, talked finance with Huskisson and Peel upon equal terms, exchanged *bon mots* with Talleyrand, and was the friend of all the eminent men, and of many of the indigent and miserable, who flourished and suffered during three parts of a century. Such a man was Samuel Rogers."

The papers also notify, with much regret, the death of Colonel Sibthorp, M. P., who expired at his London residence in Eaton square. The Colonel had represented Lincoln in several Parliaments.

The old woman who walked from Cornwall to London in the year 1851, to see the Great Exhibition, expired at Newlyn, in that county, on the 28th ult., at the age of 88 years.

The Commissioners of Inquiry into the Revenues, &c., of the Inns of Law, report that the Inner Temple has a gross income in round numbers of £21,000; the Middle Temple of £10,000; Lincoln's Inn of £18,000; and Gray's Inn of £8,000, all exclusive of fees.

A meeting has been held for the purpose of promoting a testimonial to the late Mr. Joseph Hume.

It is stated that the opponents of the present representatives of Manchester are looking out for suitable candidates, and the names of Sir John Potter and Mr. Oliver Heywood (of the firm of Sir Benjamin Heywood and Co., bankers,) are mentioned.

Iron shipbuilding, which is yet in the stage of infancy at Hartlepool, has made a second step in the launch of a magnificent iron screw steamer, which has received the name of the heroic lady, "Florence Nightingale."

Literary and scientific *soirées*, for the benefit, more especially, of mechanics, continue popular. The third grand annual *soirée* of the Glasgow Athenæum was held in the City Hall of that place. It was thronged with a brilliant assemblage of ladies and gentlemen. The chairman was the Earl of Eglintoun.

The Jewish Lord Mayor of London, (says the *Literary Churchman*,) cannot please everybody. The organs of liberality and dissent have been doubtful whether the triumph of their principles is complete; while Mr. Salomons persists in having Dr. Mortimer as his "Protestant chaplain," and himself goes in state to Church. They wish his lordship had been a little more Jewish; it would have made things plainer.

The Queen has sent a jewelled decoration to Miss Nightingale.

In England, the public mind is entirely occupied in discussing the probabilities of peace. It is remarkable that the general public opinion speaks more in favour of carrying on the war now than at any previous period.

France.—In Paris, on December 17th, M. J. R. Pacheco, Envoy Extraordinary of Mexico, handed to his Majesty, the Emperor, his letter of recall, as also a letter from the new President of Mexico, General Don Juan Alvarez. The Emperor also received M. Alberdi, Chargé d'Affaires of the Argentine Confederation.

The monthly account of the Bank of France had been published up to December 13th. It appears that the metallic reserve has decreased during the month 18,370,334f. in Paris, and increased 25,721,801f. in the branch banks.

A treaty of amity and commerce between France and Persia is concluded, and an envoy has left Paris to exchange ratifications. Gen. Canrobert will be named Marshal of France.

Spain.—It appears that the Cubans have sent a protest against the impolicy of laying additional taxes on Colonial produce, as the new tariff proposes.

Austria.—On the 12th ult., Sir Hamilton Seymour was received in special audience by the Emperor of Austria, and afterwards had long interviews with Baron de Bourqueney and the Ottoman ambassador. In the evening, a grand banquet, in honour of the new ambassador, was given by Prince Paul Esterhazy, Count Buol being among the guests.

When the Empress of Austria appeared in the Opera after her recent misadventure, she was received with great enthusiasm by the audience.

Russia.—From Russia we learn that the greatest difficulty was experienced in maintaining the paper money in circulation. The patriotic gifts towards the expenses of the war are chiefly made in paper, so that the treasury gets its notes returned to it.

The Russian Generals assembled at St. Petersburg, have already held meetings at the Admiralty, and at the Ministry of War. At the close of December, they are to form a permanent Grand Council of War.

The War.—By the *Arago* we have news from Europe to the 19th ult. The accounts of the war involve nothing very new. The *Invalide Russe* announces that Kars was surrendered to Gen. Mouravieff on the 26th November. The Muchir, Wassif Pacha, eight other Pachas, Gen. Williams and the entire garrison, are prisoners of war. *Galignani's Messenger* states that the park of artillery at Kars, when it surrendered, numbered 120 field-pieces and a few heavy siege guns. The garrison is believed to have been about 16,000 strong. The defiles between Kars and Erzeroum are held by Russians. The Military *Gazette* of Vienna of the 9th ult. says:—"Gen. Babutoff has established his headquarters at Kulais, and intends shortly to resume the offensive against the Turkish army of Anaklea and Redoubt Kale. The Russians have good winter quarters in the valleys, and the army is abundantly supplied with all it requires by the populations of Armenia, the Commissariat paying cash for all they receive."

Rumors of peace were still rife in France and England, and it seemed certain that both Russia and Austria were aware of the fact. A separation between France and England was not to be thought of; and if the latter has consented to forego any conditions which she may have considered essential to attaining the object both have had in view, it is said to be "more out of deference for her faithful ally than from any conviction of her own as to the necessity of the sacrifice." Count Esterhazy left Vienna for St. Petersburg on Sunday, the 16th, with important despatches containing propositions for a pacification. This document is unmistakably distinct; and it is stated to be the intention of Austria, in the event of a refusal of her ultimatum by the Czar, to withdraw her ambassador from St. Petersburg. Some of the Continental journals speculate upon the reopening of the Vienna Conferences, while others seem very positive that Russia will consent to nothing which she has hitherto rejected. It is stated by the Hamburg correspondent of the London *News* that the King of Sweden has ratified a treaty with England and France. The two allied powers guarantee the territorial integrity of Sweden, and the latter engages not to alienate any part of its territory to Russia. The high contracting parties engage to communicate mutually and reciprocally all propositions coming from Russia.

By the *Canada* (which only reached Halifax on Tuesday at noon) we have dates to the 22d. But the war news is unimportant.

The Late Anselm Rothschild.—The *Swabian Mercury* contains the following from Frankfort: "The fortune of Baron de Rothschild, who recently died, has been valued at from 40,000,000 to 50,000,000 of florins. A sum of 1,200,000 florins is destined to continue the alms which the deceased was in the habit of distributing every week, as well as for the distribution of wood to the poor in winter. The fund for giving a dower to Jewish maidens receives 50,000 florins; the fund for the sick, as well as the Jewish hospital, 10,000 florins each. The Jewish School, 50,000 florins. Sums of 3,000 florins are bestowed on several Christian establishments. The clerks who have been more than twenty years in the firm receive 2,000 florins; the others 1,000; the juniors, from 300 to 500 florins. Many legacies are left to servants."

Intelligence of a Deaf-Mute.—A pupil of the Abbe Sicard gave the following extraordinary answers:—"What is gratitude?" "Gratitude is the memory of the heart." "What is hope?" "Hope is the blossom of happiness." "What is the difference between hope and desire?" "Desire is a tree in leaf; hope is a tree in flower; and enjoyment is a tree in fruit." "What is eternity?" "A day without yesterday or to-morrow; a line that has no ends." "What is time?" "A line that has two ends; a path which begins in the cradle, and ends in the tomb." "What is God?" "The necessary Being, the Sun of eternity, the Mechanist of nature, the Eye of justice, the Watchmaker of the universe, the Soul of the world." "Does God reason?" "Man reasons because he doubts; he deliberates; he decides: God is omniscient; he knows all things; he never doubts; he therefore never reasons."

Imperfect in original

Communications.

For the Churchman.

PRIVATE PONDERINGS OF AN AGED PRESBYTER.

NO. XII.—THE WICKEDNESS OF THE ANTEDILUVIAN WORLD, (*continued.*)

Human impiety before the flood may well be called corruption: for as elemental and organic corruption decompose and destroy the human body, even so must all moral corruption tend to the ruin and destruction of the soul. From the beginning of the world, and at the present day, and to the end of time, "He that soweth to his flesh, shall of the flesh reap corruption; but he that soweth to the Spirit, shall of the Spirit reap life everlasting." Criminal indulgences seduce and deceive the human understanding, and reduce the human mind to a state of slavery under the tyranny and dominion of the bodily appetites and the excited passions of mankind; and while they alienate our hearts from God, and from His word, and from His ordinances, and from our religious duties, they generate all social wickedness and violence among mankind. In truth, the carnal mind is enmity with God, and is not subject to the law of God. And in such a case would it be possible for God not to hate and abhor all sin, and not to be angry with the sinner? Truly, "God is angry with the wicked every day:" and although the divine forbearance is great, yet must the day of final retribution of necessity arrive; for it would be impossible for sin to go unpunished. And the greater the divine forbearance, the heavier the retribution must be rendered thereby; and the longer the punishment is delayed, the more terrible the vengeance of God will be on the impenitent. Hence every case of divine retribution which has been recorded in the sacred volume, must of necessity imply and infallibly predict the final retributions of the Deity upon the wicked in the great day. And therefore may we ask, for what other purposes has Moses recorded the visitation of the deluge in the sacred volume, besides those of assuring mankind that there is a God who judgeth in the earth, and that He will surely recompense to every man according to his deeds? "To them who by patient continuance in well doing seek for glory, and honour, and immortality, and eternal life: but unto them that are contentious and do not obey the truth, but obey unrighteousness, indignation and wrath, tribulation and anguish, upon every soul of man that doeth evil, of the Jew first, and also of the Gentile: For there is no respect of persons with God." Romans ii.

Impiety towards God was the origin of all the violence and cruelty with which the world was scourged and afflicted before the flood. Impiety, as we may clearly see, was the real cause of the first murder upon earth, and of all those evils which followed the commission of that most atrocious crime. But for the evil of impiety to God, there had never been any such evils upon earth as social injustice, human cruelty, and religious persecution. All our social evils had one common origin, and which has been that of human impiety. And but for the evil of human impiety, Lamech had never led the van in the practice of polygamy, or defended his wickedness in so doing by adding the sin of murder to that of polygamy; and but for the evil of impiety, the earth before the flood had not been corrupt, neither had it been filled with violence and cruelty. It is, therefore, the highest interest, as it is the bounden duty of mankind, to cultivate the habit of communion with God; and it is the duty of every man, and more especially of public and official men, to promote the practice of piety among mankind, because it is sufficiently manifest that without piety towards God our great Creator and Redeemer, mankind cannot be happy, either in the present world or in the world to come.

There has never been anything in the conduct of mankind so grievous, so offensive, or so provoking to Almighty God our Heavenly Father, as human violence, the crimes of social injustice and of human cruelty. O how his parental sympathies must have been grieved and provoked by human cruelty! Injustice, cruelty, and violence, have always been the heaviest scourge upon our fallen world; they have always been the greatest disgrace to mankind, and have always brought down the heaviest judgments of God upon the nations of the earth. Witness the terrible visitation of the flood, which destroyed all the inhabitants of the world, excepting Noah and his family; witness the overthrow of Sodom and Gomorrah by a shower of brimstone fire from Heaven; the judgments of God upon Pharaoh and the Egyptians; the overthrow of the Assyrian and Babylonian empires; the memorials of Nimrod and Nebuchadnezzar, and that of Mizraim; all of them bear a record of human violence and cruelty, and they all contain the most decisive evidence of the righteous displeasure of Almighty God on account of the violence and cruelty of the great men of the earth.

"But Noah found grace in the eyes of the Lord." We have many examples recorded in the Holy Scriptures of the wonderful influence of human piety upon the heart and the conduct of the Deity: although it would appear to us that the most notable example is that which relates to the salvation of the human race, on account of the piety of Noah. From the words of the sacred narrative, it would plainly appear that God had previously determined to destroy all flesh, and to entirely exterminate the human race, and to destroy the earth itself; and that it was entirely on account of the piety of Noah that God in His great mercy spared the world itself, and spared the human race, and consented to begin the world anew from Noah, as he had done from Adam, the human father of mankind. What a decisive proof does the case of Noah contain of the infinite value of human piety in the parental esteem of God our Heavenly Father! In answer to the prayer of Abraham, God Almighty would have spared the cities of the plain, if only ten righteous persons had been found therein; and He spared the tribes of Israel, in answer to the prayer of Moses; and He overthrew Ameleck, as Moses held up his hands in prayer. We have the case of Jacob, who wrestled with the angel of the Lord and prevailed; and of the promises which were made to David on account of his piety; and we have many other examples recorded in the sacred volume of the estimate in which the Deity has held the piety of godly men; but we have no example which is equal to the case of Noah, in which the Lord spared the human race, and the world itself, on account of his walking with God. All such considerations are highly adapted to show the real value of human piety in the esteem of the Supreme Being.

A word or two in conclusion, on the evil practice of polygamy, which was the main cause of the Deluge. On that and on all other subjects, our Blessed Lord has taught us to appeal to the original order of things, and to inquire how things were in the beginning of the world. God gave to Adam one wife, and one only: and the words of Christ would clearly imply that to have more than one wife, is a contravention of the original purposes of God in His making us male and female, and establishing the law of marriage. "And He answered and said, Have ye not read that He which made them at the beginning, made them male and female, and said, For this cause shall a man leave his father and his mother, and shall cleave to his wife; and they twain shall be one flesh?" Matthew xix. 4. For this cause, that is, because God established that order in the beginning of the world, making one man and one woman, by giving to Adam only one wife. God made all things right in the beginning of the world, but men have sought out many wicked inventions, which have entirely contravened his own original and righteous purposes; and one of those wicked inventions has been the practice of polygamy.

And the conduct of the Deity in relation to marriage and to the law of monogamy has been in perfect harmony with the original order of things. There is not anything in the subsequent conduct of the Deity which can give a divine authority to the practice of polygamy, or which affords any countenance to the practice of polygamy; but on the contrary, the subsequent conduct of the Deity in the government of the world is decidedly against polygamy and bastardy. The genealogy of Christ contains no case of polygamy or bastardy; the genealogy of the prophets and apostles contains no case of polygamy; nor have we any evidence that the Almighty ever chose the offspring of polygamy for any sacred purpose since the beginning of the world.

J.

For the Churchman.

EPIPHANY.

"An offering of a free heart will I give Thee."—*Ps.* liv. 6.

Purest, sweetest, undefiled,
Holy, blessed, sinless child!
What fair offering can we bring,
Worthy of our gentile King?
Salvation Thou for *all* hast won,
Oh, let us kneel and "kiss the Son,"
And mingle myrrh with incense sweet,
Ay, bathe with tears His sacred feet.

Too soon Thy beauty marred must be,
Thou lovely babe of Prophecy!
Thy tender form be bending low
Beneath the weight of human woe,
While thorns and nails their aid must lend,
And death at last Thy sufferings end—
Great God! *our* sins, *our* crimes have slain
Our Saviour o'er and o'er again.

But not with all this terror wild
Would we greet Thee, Holy Child,
Peace Thou brought'st, good will to men,
Gentle Babe of Bethlehem!
So would we our foes forgive,
Loving be to all who live—
But what as offering meet can prove?
Lord! *Thou knowest* Thee we love.

Branford, January, 1856. E. G.

JUDAISM AND CHRISTIANITY.

To the Editor of the Churchman:

Sir:—I hope the columns of the *Churchman* are open at all times to the demands of justice; and, believing, as I do, in the charities of the heart as inculcated by the wise Founder of the Christian religion, I feel that the *Churchman* will not do otherwise than practise them. I noticed in the *Churchman*, published a few days since, the following sentence: "The difficulties of the attempt to reconcile Judaism with Christianity are becoming more and more apparent; and just in proportion as Christianity in its integrity is brought to bear upon society will those difficulties increase."

In the kind feelings as between man and man, Jews and Christians can meet on the same platform, and therefore Judaism and Christianity, in so much, may be reconciled. There are certainly essential differences of opinion, as between Jews and Christians, on the rendering of the prophecies; but these are honest differences, and should be looked upon on both sides with the allowances due to human fallibility. The Jews, for the sake of their faith, have suffered unheard-of persecutions in all climes and many countries, save this blessed land. Instead of stating anything myself, I cannot do better than quote the words which the celebrated M. de Montesquieu puts in the mouth of a young Jewess, who was arraigned before the tribunal of the Inquisition, to show a sound reason for her adherence to their ancient faith. M. de Montesquieu's Jewess says: "You despise, you hate us, who believe the same things you do, because we do not believe everything you do. We profess a religion which you know was formerly the favourite of God. We think God still loves it; and because you think He loves it not longer, you despise those who are fallen into so pardonable an error as to believe that He loves still what He loved formerly. If you have, then, been so much favoured by Heaven as to have been shown the truth, you should be thankful; but ought the children, who have entered into their father's inheritance, to hate those who have been deprived of it?" I do not, sir, intend entering into a discussion as to the right or wrong of the question as between Jews and Christians, for the reason that I seek not such an arena; nor would I provoke a contest which, as a layman, I should be totally unequal to maintain with honour. I have only sought the columns of the *Churchman* to give utterance to my feelings, as an Israelite and a brother, to express the sense that every citizen of this country has the right to be heard, when his speech is respectful, on the subject of civil and religious liberty. The Jews, as citizens, and living under the protection of the laws, recognize, in every conceivable sense, the predominance of the prevailing religion of the country, and pay a respectful deference thereto. They are called upon to perform every duty which other citizens are required to perform;—they pay their taxes to support the Government; they act as jurors; they serve in public employments; they turn out with alacrity to defend their country, whenever attacked, either by foreign or domestic foes;—all these duties are satisfactorily performed. Then, sir, why may they not also pray to the same God you adore, which is the God of Abraham, of Isaac, and of Jacob—the Deity, to whom they render their adoration? I may add, the Jews, in their moral conduct, are no worse than other citizens, and, in many respects, deserve commendation. An intemperate person is rarely seen among them; and it is also rare that any are arraigned or condemned for criminal acts. The women are remarkable for their chastity; and, among the married, divorces are seldom or never sought for. These are, I think, evidences that the divine precepts, derived from Moses and the prophets, and taught by the Rabbins, have had no demoralizing influence on the character of the people; and, on the contrary, in spite of the debasing influence of persecution in other countries where they have dwelt, and a restriction to follow the meaner pursuits in life, the people with this religion have yet survived, and lived, in their moral rectitude, superior to them all.

An American Jew.

[Written as it is in a generous and an earnest spirit, we could not refuse to insert the above. But we must, nevertheless, say, that our position, as there remarked upon, is in no wise affected. The American Jews are, we have no doubt, in every worldly respect, the good citizens our correspondent describes them. We have ourselves seen and known enough to convince us how exemplary they often are, in both their social and domestic relations; and of the "daughters of Israel" we have, in these and other regards, the highest opinion. Still, all this no more touches the vital question at issue, than would the fact of our having worldly virtuous and exemplary heathen citizens among us. Of course, and by all means, let there be the utmost and most impartial religious liberty that can be compatible with the religious institutions of a Christian nation. Let the Jews, let the Heathen, let every one, be uninterfered with by the secular power as respects their profession or non-profession of religion. But, with all this, there will still be insurmountable difficulties in the attempt to reconcile Judaism with Christianity; and in proportion as these were removed, would the integrity of both Judaism and Christianity be impaired. If Jews and Christians were alike indifferent about their religion, there would be no difficulty whatever; but in proportion as the differences of either, or of both, prevail, will difficulties increase and become more insuperable. The simple question of the Sabbath will, of itself, when carefully examined, furnish a remarkable illustration of this. To those "charities of the heart as inculcated by the wise Founder of the Christian religion," the Jews are probably under higher obligations than to anything in their own system, in which there is still—we do not say it offensively, but give it as a Scripture truth—"an evil heart of unbelief." And although they may "pray to the same God we adore," yet is there His own most solemn and indubitable assurance that He will only hear sinners for Christ's sake. "We have access by one Spirit unto the Father;" but it is by the Spirit, it is by the intercession, of Christ. "If any man sin, we have an Advocate with the Father, Jesus Christ, the righteous; and He is the propitiation for our sins,"—the very Jesus whom they reject, notwithstanding there has been brought before them such a "cloud of witnesses" that "He is the way, the truth, and the life."—Editor.]

A NEW QUESTION.—No. 2.

To the Editor of the Churchman:

Dear Sir:—In the *Churchman* of the 13th December, partly in a tone of good-natured pleasantry, partly in a more serious mood, some strictures, under the above caption, were made upon the strange and un[illegible] vulgarities of pronunciation indulged in, greatly to the annoyance of his hearers, by the rector of one of the largest and most beautiful churches in the country.

In thus alluding to peculiarities of delivery in violation of good taste, repulsive, ludicrous, and irreverent, care was taken not to identify either place or person.

Yet [illegible] was entertained that, by thus directing attention [illegible] and similar disfigurations of the solemn and [illegible] services of the Church, something might perhaps be done towards their removal.

To earnest-minded and devout attendants upon those beautiful services, it can scarcely fail to be mortifying and painful to have them degraded by a style of elocution which, however effective it might be with a Virginia assemblage of coloured *breth-ring*, is inadmissible and indecent in ministering to a congregation made up—in part, at least—of individuals of cultivated intellect and refined taste.

With this class of hearers, it is anything but *cle-ah* that it will conduce to edification that the "glad tidings [illegible] are announced as the *Gos-pill*; or to hear the blessed Redeemer referred to as the *Redeem-ah*. Why should *mussy* for *sin-ahs* be implored, rather than mercy for repentant sinners?

Cannot some of the most beautiful objects in nature be introduced without the desecration of alluding to them [illegible]*t-ings* and *fount-ings*?

I [illegible]est, too, against the Father of the Faithful ([illegible]) being nicknamed *A-bre-im*. In the Scripture[illegible] read: "Thy name shall be *A-bra-ham*." Why not, [illegible], honestly and manfully call the patriarch by the name to which he is entitled?

To give attention to a dull, vague, uninstructive, or hastily gotten up sermon, requires a continued effort of the will. Hence, from such an infliction relief is easy and spontaneous. The mind falls back upon its own thoughts, without distraction or disturbance from sounds which strike upon the ear, but make upon the brain no sensible impression, unless it be as a lullaby inducing sleep.

But to have the majesty, the simplicity, and the purity of the services which the Church has provided for her children, and in which they are all expected to join with head and heart, mind and body, impaired and degraded by carelessness, by forgetfulness, by slovenliness and sluggishness, by affectation and mannerism, by sanctimoniousness, or by irreverence on the part of him whose office it is to lead the devotions of the people, is indeed a sore trial. It is one from which there is no escape, except in the removal of the causes of annoyance and offence.

Anti-Pill.

Open Council.

Audi alteram partem.

"Counsel and conversation is a second education, that improves all the virtues and corrects all the vices of the former, and of nature itself."—Clarendon.

For the Churchman.

BANK CURRENCY LAW.

At Indianapolis, on the 11th ult., Judge Huntingdon, in the U. S. Circuit Court, decided an important question growing out of the Free Bank law of Indiana. The plaintiffs in the action—Oliver Toucey of Indianapolis, and William R. McKean of Terre Haute—were holders of a large amount of the bills of the "Wabash River Bank," at Jasper. After making a demand at the last place of business of the bank, (the bank having been discontinued and closed,) and having their bills protested, they caused suit to be instituted against Judge Bowen of Ohio, who was its owner, and who was sole stockholder of said bank, to make him individually liable for the protested bills, without at all resorting to the securities filed with the State Auditor. The Court decided, on demurrer to the declaration, that the bonds filed with the Auditor were intended to be first applied to the redemption of the circulation of the bank which had been protested for non-payment, and that, before proceeding against a stockholder to make him individually liable, the bill-holder must first show that he had exhausted all the securities filed with the Auditor as security for the circulation.

Here is a fresh illustration of the principles of what is termed Free Banking, and of the means by which a confiding people are defrauded by a delusive paper-money system. A few weeks ago, we noticed the well-founded apprehensions expressed by the editor of the *Chicago Times*, of a similar financial calamity, from the circulation of a Georgia Yaa-hoo bank, owned by, nobody knows who, but issued by *respectable* persons who are nowise accountable for its redemption.

How the plaintiffs in the suit against Judge Bowen, noticed above, became possessed of the bills of the judge's bank, does not appear. As they were holders of a large amount of them, it is not unreasonable to suppose either that they were holders in trust for others, or had bought up the bills at a large discount. In either case, the owners of the bills have been swindled. They have taken these paper promises to pay money on demand, which, on demand, have been protested for non-payment. They sue the sole owner of the bank: a judge, it seems, and a brother judge on the bench, sends them back to the State Auditor, to exhaust "all the *securities* filed with the Auditor as security for the circulation."

Here is a pretty fix for a Western farmer who has taken a fifty-dollar note of a Bosh, or Wabash Bank, for thirty bushels of wheat! He must first sue, or garnish the Auditor, and exhaust all *his* assets, which, most likely, have already been exhausted. Then he may go into another State and sue the owner of the bank, and probably may there be required to give security for the costs of the suit, and be compelled to pay them, whether he fails or succeeds in getting a judgment for his dues; or, secondly, he may go into the U. S. Circuit Court, where, unless he obtains a judgment for a much larger amount than his claim, he must pay *all* the costs; or, thirdly, he must sell the judge's "*bosh*" promise to pay fifty dollars to some broker for what he can get, it may be, ten cents on a dollar, or less, or keep his note, like Continental "old tenor," to show his posterity how much he has been cheated by the last and most gigantic system of legal fraud, the Free Banking system.

How long, ye industrious, ye prosperous, ye intelligent American yeomanry, will ye suffer yourselves to be plundered; annually, aye, daily plundered, by the piratical schemes of the manufacturers of paper-money? How long will a Christian community, Christian men, and Christian Churches tolerate a scheme of robbery, which, although it may enrich a few Simon Sorcerers, who think, or act as if they thought, "the gift of God may be purchased" with *paper* money, distresses and impoverishes the great mass of the people? How long will a Christian Ministry behold in silence the operation of a system of undermining fraud, which bears with such weighty and blighting effect equally upon their own families and those of their flocks? "He that provideth not for his own household, hath denied the faith," &c. Now, how can any man, clerk or layman, provide for his household, or even for himself, if the currency in which he is paid is not money, but a promise to pay money; which promise may involve him in a law-suit, and cost more to collect, or to prove it worthless, than the amount of the promise?

If the number of labburing men and women could be ascertained, who have been paid off in a base, a baseless currency, who have laid up such currency to pay rent or some other pressing claim, and in time of most urgent need have found it worthless, a most instructive lesson would be afforded to the moralist, the preacher, and the law-giver. The number of such sufferers, like the number of lying assignats, would be legion.

Where shall we look for iniquity more demoralizing, more urgently calling for rebuke by our moral and religious instructors, or more loudly demanding the pains and penalties of prohibition by our legislators? Will our watchmen lift up the voice of reproof, or are they "blind," "ignorant," "all dumb dogs that cannot bark; sleeping, lying down, loving to slumber?"

Will our legislators, our statesmen, protect their constituents from the rapacity of paper money swindlers, or are the former bone and flesh of the latter? Are they all "greedy dogs *which* can never have enough—shepherds that cannot understand—all look to their own way, every one for his *gain*?"

The Jews had many good laws under Moses and the prophets. In the times of the latter, their magistrates were often sadly remiss in the administration of them. We also have good laws. Most of the good laws of the Jews are ours. We have, in addition, a good Constitution of government, which, in a qualified or relative sense, is the supreme law of the land, and which declares that "No State shall emit bills of credit." And this declaration is absolutely supreme. There is no higher law to restrain or control it. Every one of our State legislators is under oath or affirmation to obey this supreme law. And yet they disobey, they directly violate it.

They authorize the State to emit millions of "bills of credit," and then tell the financiers if they will buy the State bills of credit, and lodge the latter with the State officers, the State will allow interest on the State bills of credit, and authorize the financiers to issue their own bills of credit to an equal amount, and let the latter out on interest also, thus drawing double interest on their capital. Or, perhaps, to speak more strictly, drawing one interest on their capital invested in unlawful State bills of credit, and another interest on their own debts to the public, viz.: the bills of credit which, without authority, and against the supreme law, the legislature have permitted the financiers to emit.

No matter what State set the example. It was all wrong. The Western States have fallen into it, and the Judas Iscariots in Wall street and elsewhere, if they did not invent the scheme, are not laggard in following it up to the bursting of the bubble. Pennsylvania has long been hankering after it, but has too many doubts and misgivings to adopt it. Old Virginia is now on the anxious seats. Her bills of credit, some twenty odd millions strong, or *weak*, begin to pall upon the financial stomach, and she is within herself debating the question of the Free Banking system. She is considering the "*present store*" of her banks and bankers, and if she shall be satisfied that they will be able to take her additional ten millions of bills of credit, which clamorous borrowers are desirous to clutch, and keep them up in the vicinage of par, she may conclude to "*emit*" them, and authorize the bankers to "*emit*" the same amount of their own "bills of credit," each party being bound in interest to guarantee, not the redemption, but the *credit* of the bills of the other party. Virginia, like other States, seems disinclined to stop to consider the maxim that "what she does by another she does by herself," and hence that being herself under a positive prohibition to "emit bills of credit," she cannot authorize other parties to do it. She cannot delegate a power which she herself does not possess.

A morning paper thus introduces some rather cautionary remarks from the *Richmond Enquirer*:—

The question of a Free Banking law is an absorbing one now in Virginia, as the charters of the old banks expire soon. The *Richmond Enquirer* says very sensibly on this subject:

"Provided the present General Assembly appropriates ten million dollars to internal improvements, and the Board of Public Works should be so very fortunate as to find a foreign market for a corresponding amount of State bonds, which must be sold somewhere before any benefit can be derived from the appropriations, the annual interest upon that sum will amount to *six hundred thousand dollars*, which must be paid directly out of the taxes collected of the people; and this large sum will be carried out of the State, year after year, never to return, while the principal is unpaid. Now, if the present General Assembly will require the banks who are asking to be rechartered to base their paper issues upon Virginia stocks, for which they should not pay more than par value, a home market will be created for the ten millions appropriated, (that being about the amount of banking capital wanting new charters,) beside keeping the $600,000 for annual interest at home, to be paid by the State into the banks every six months, and again distributed among the people in the way of discounts, thereby lessening the foreign trade against us in a corresponding degree. He that has the means at his command to improve a great State like Virginia, should, most assuredly, employ such means, and that, too, without hesitation."

The closing remark is very pertinent. "He that *has* the means *at his command*" may very properly employ them in the improvement of the State. But have the bankers their ten millions of capital at *their* command, or is it all loaned out to their customers? Can they call it in, or the half of it, without making havoc of the commercial and agricultural interests of the State? If the "Ancient Dominion" retains half the prudence which has often been ascribed to her, she will deliberate very seriously before she increases her present debt by the emission of ten millions more of "bills of credit." Already she has had some little difficulties with her bankers—enough, it would seem, to warn her of the danger of contact with them. The adoption of "Free Banking" in the manner proposed, would be more likely to sink the credit of both Bank and State, than to improve the condition of either. The connection of Pennsylvania with Biddle's Bank, and the rolling up of a debt of forty odd millions for *improvements*, which, if not worthless, cannot be sold for a fourth part of their cost, is a warning which ought not to be disregarded by Virginia.

Franklin.

Sarcophagus of the Duke of Wellington.—On one of the hilly moorland meadows, not far from St. Austle Bay, commanding one of those views of rock and valley scenery at once soft and wild, which are peculiar to Cornwall, a piece of work is in quiet progress, under a shed, which the autumn tourists and excursion-makers visit. This is the gradual reduction into shape and polish of the huge block of Cornish porphyry which is to serve as sarcophagus for the remains of the Duke of Wellington. This enormous stone—weighing seventy tons when it was originally detached, and wrought on the spot where it was formed—is of a grain so impenetrable as almost to defy the cutter's craft. The sawing of it into halves was a long and painful task, and the two men now employed in hollowing it out seem given up to the most slow-going task conceivable at the time present,—since more than two cannot work, and the impression made by their picks in the huge mass is a thing to be measured from week to week, not day to day. There is ten months' more work to be done ere the adamant rock will be shaped and smoothed into the required form. The colour is of an intense deep grey, mottled with black and pale buff, and streaked with veins of white. —*Athenæum.*

Large Reading Room.—The largest room in the world is now nearly completed in the British Museum. It is circular, 140 feet in diameter, and 140 feet in height. The tables will accommodate nearly 400 readers. The wrought-iron bookcases will contain 102,000 volumes. The cost of the room will be about $300,000.

Hebdomadary.

Sunday, Jan. 13.—*First Sunday after Epiphany.*—The *divinity* of Christ is set before us during the season of Epiphany. All the Collects, therefore, have a direct reference to the glory of the Godhead, or imply it indirectly by the confession of our own humility.

This is also *St. Hilary's Day.*—He was Bishop of Poitiers in France, in the fourth century, and being converted from heathenism, is called by St. Jerome a fair cedar transplanted from the world into the Church. St. Hilary combatted strenuously against the Arians, for which he was banished into Phrygia by the Emperor Constantius, but was restored at last to Poitiers, where he died, an example to us of a brave combatant for the faith, through evil report and good report.

THE BISHOP OF ILLINOIS.

[The favour is asked of the *Churchman* to publish the following communication addressed to the *Protestant Churchman*, in reply to a very unfair and ill-timed attack upon the Bishop of Illinois, by one of his own clergy, to which our contemporary gave insertion in his columns. In justice to this highly respected and much misrepresented prelate, and the well-affected of his clergy, we cannot refuse the request. The nature of the imputations which it so triumphantly controverts, will be gathered from the references it makes to the attack.—Ed. of the Churchman.]

To the Protestant Churchman:

Messrs. Editors:—The following communication was prepared some two weeks since, but has been kept back from the press in the hope that your correspondent W. A. S. would himself correct the errors into which he has fallen, and thus render its publication unnecessary.

I had hoped [illegible] pacific measures of the late Diocesan Conven[illegible]llinois, though they failed to receive the unqualifie[illegible]tion of all parties in the diocese, would at least [illegible] disarm prejudice as to escape misrepresentation by one of its own members. I had hoped that the Christian courtesy manifested towards the minority—though it failed, as was to be expected, to unite all minds in the same opinion—would at least unite all hearts in the bonds of brotherly kindness and charity; and, if I mistake not, this desirable result was, to a great extent, produced. The Convention was not, I believe, formally adjourned; but broke up in one general outbursting of good feeling—the minority seeming to participate in the general joy.

But there appears to have been one exception. In your issue of November 17th, I found a communication signed W. A. S., which is very far from exhibiting the workings of that charity which "thinketh no evil." Its author seems resolved, if possible, to write himself into public notoriety; and he may succeed even beyond his expectations, and in a direction he little dreams of or desires. But if he continues to follow up the course he has pursued in his late communications, he certainly will not become remarkable as an impartial narrator of facts, for logical accuracy in argument, or for charitable judgment of motives. His communication of November 17th is particularly objectionable, both in tone and statement; and though I feel reluctant to enter the lists of controversy with my brethren, I cannot, as one who took an active part in the late diocesan movement, suffer his misstatements and insinuations to pass unchallenged.

The manifest design of your correspondent, in that article, as well as in two others from his pen, is to cast odium on the Bishop of the diocese, and on the majority in the Convention. In pursuance of this design, he first endeavours to create an impression, that the whole of the late movement in the diocese was got up under the express dictation, or through the secret intrigue of the Bishop; and that the majority of the Convention were, against their own better judgment, either coaxed or bullied into abject submission.

He says the Bishop "*appears* to have felt the necessity of making a strenuous effort." "He threw out the *threat* of resignation, *probably with the view of terrifying the diocese into submission.*" On two occasions, "he added the force of his personal presence;" once in "a regular visitation of five weeks," while the occasion of the other "*seems* to have been, the organization of a scheme of operations" to secure "a majority in the approaching Convention."

Where, I would now ask, is the evidence of this "appearing," and "probability," and "seeming," so cautiously insinuated by your correspondent against the motives and intentions of his Bishop? What proof does he adduce to sustain these grave charges of bullying, deception, and intrigue, so softly whispered in the ear? Would he have us infer it from the fact, that his own intrigues and persevering efforts to obtain a majority in Convention, opposed to the Bishop, signally failed; and so excuse his failure on the ground of the superior generalship he had to encounter? Or does he intend we shall find it nicely folded up in the following bold but uncomplimentary assertions?—"The professors of Jubilee College were brought into requisition for the purpose of exerting an influence over the young ministers;" "These ministers were employed in obtaining from various feeble parishes, resolutions favourable to the Bishop, and delegations pledged to support his measures;" "Two prominent ministers, hitherto in opposition to the Bishop, were *specially appealed to* and *induced*, in connection with the two Jubilee professors, to enlist in the work of endorsing the Bishop's plans." "These four, *under the Episcopal dictation*, arranged a series of resolutions for adoption by the Convention."

I should like very much to see the evidence on which these startling assertions were predicated in the mind of your correspondent. It would unquestionably be a curiosity in its way. "With nose to the ground and ear to the wind," has he tracked the Bishop in his visitations, watched him in his private interviews with his clergy, and, as an eavesdropper, overheard his imperious dictations, and his special appeals? Or has he some convenient clairvoyant medium, who is kind enough to supply him with the news in advance of the mail, and such as he requires?

But letting that pass for the present, I would now ask what he wishes us to understand by these assertions? Does he intend to say that the Bishop laid his *commands* on the Jubilee professors, and, by virtue of his Episcopal authority, "required" them to *manage* the scheme he had devised, "to secure a majority in the approaching Convention;" that they in turn employed "the young ministers" to do the dirty work; and that the "two prominent ministers, hitherto in opposition to the Bishop," were bribed, coaxed, or bullied "to face to the right about," and all at once become pliant and submissive as sucking doves? Does he mean to insinuate, that there was not an honest and conscientious man among them all? Would he tell us that the college professors and young ministers "dependent," as he informs us, "on the Bishop for their salaries," all consented to sell their birthright for a mess of pottage, and be dragooned into any course the Bishop might dictate? Would he inform us that, by some magical touch of the Bishop's staff, the "two prominent ministers" so noted for their "opposition," suddenly lost all power of volition, and, as if spellbound by some strange mesmeric influence, bowed unresisting to the yoke of Episcopal dictation?

Verily, if all this be true, the days of romance are not ended, and the wonders wrought under the powerful Haroun Al Raschid are not so wonderful after all. "The force" of the Bishop's "personal presence" must be great indeed, and if his *visits* are so *dangerous*, his *residence* would be *dreadful*. The only wonder is that the principles of your correspondent were proof against such resistless power. Is it possible that his importance was overlooked; that he was not "*specially appealed to*;" and thus escaped the potent influence so marked in its effects on others?

But seriously, Messrs. Editors, this finely wrought scheme of your correspondent had no existence outside of his own brain; and one touch of truth will cause this beautiful frost-work of his fancy to melt away. There was no dictation, episcopal or clerical, in the whole affair. Instead of the Bishops appealing to the professors and prominent ministers, *they appealed to him*. The writer tendered his own services to effect, if possible, some terms of conciliation, and asked the Bishop to suggest propositions on which he might act as a basis of operations. This is the Bishop's reply:—"I am much obliged by your kind offers of arrangement in my diocesan position, of which I appreciate the value. But I am too delicately situated to be able to suggest any action for my brethren or the laity. The issue was forced upon me beyond any reasonable escape, and I accepted it as the best course in my *personal* power to relieve the diocese."

The "two prominent ministers" and the Jubilee professors met and conferred of their own free will, and with a mutual desire to ascertain if there was not some common ground on which all might stand consistently together, the Bishop be induced to withdraw his purpose of resignation, and remove into the diocese, and peace and harmony be restored. They represented the opinions mostly prevalent in the diocese, and very naturally supposed that if they could themselves agree, the seemingly discordant elements might all combine, and work harmoniously together in the common cause. The hand of the Bishop was not recognized in the matter, though his wishes, as well as the wishes of the diocese, were studied; and his acceptance, as well as the satisfaction of the diocese, was desired. And when we had agreed upon a basis, we used the powers of argument and persuasion, which God has given us, to secure its adoption by both the Bishop and the Convention, just as your correspondent used *his* to prevent it.

We cast no censure on him for pursuing a consistent, conscientious course in support of his own principles, and all we ask of him is, that he will not publish the vagaries of his own fancy as a narrative of our conduct, or an exposition of our motives. He may suspect many things that never in reality occurred, and publishing his suspicions as facts, he may not only violate the law of charitable judgment, but also that law which says—"Thou shalt not bear false witness."

It is not my purpose to defend the resolutions. They do not need it. They are before the Church, and can speak for themselves. With the candid mind I am fearless, and with the prejudiced I am careless, of the result. But I will endeavour to correct one or two errors into which your correspondent has fallen, in his eagerness to find fault.

He states that "the blame of the Bishop's delay in removing his residence to the diocese," was transferred "from

the Bishop to the Church in Illinois, because the latter had not provided him with a salary and residence." He is mistaken. No blame was placed any where. No censure was given or implied to any one. The resolution merely states the fact that the Convention of 1853, in a resolution which, I hugely suspect, was reported by your correspondent, and which the writer then thought, and still thinks, was very unwise, "did sanction the delay of the Bishop's removal, for reasons believed to be connected with the growth and prosperity of the Church." This is not transferring blame to the diocese, but merely throwing the protecting shield of the diocese over its Bishop. It is stating a simple fact. And that the diocese was competent to give that sanction in 1855, no one I presume will pretend to question. The *wisdom* of the procedure is quite another matter, and one which the resolutions did not consider, and which I do not now feel called upon to discuss.

Your correspondent is also guilty of an egregious blunder, in stating that the Convention "prayed the withdrawal of the letter in which the Bishop last spring so unmercifully lashed the diocese, while expressing his purpose of resigning." The Convention did no such thing. That letter is not even named in the resolutions. We thought with the minority, as expressed in their paper on the records of the Convention, "that the *letter* ought to be withdrawn, but that the withdrawal of it *ought to be unsolicited* by the Convention." It *was unsolicited.* The resolutions simply asked of the Bishop to "*withdraw his purpose of resignation.*" With regard to the *letter* he was very properly left to the exercise of his own discretion. The result is known.

I now proceed to notice some of the censures cast upon the Convention itself. Your correspondent affects to consider its action high-handed and uncourteous. If I am capable of judging in such matters, it was quite the reverse. The minority were permitted to spread their views on the subject, and their reasons for not voting on the records of the Convention; while the majority simply recorded their vote. All overbearing and unkind efforts were discountenanced. Your correspondent gives an instance of a person who was called to order by one of his own friends. I wish he had stated the grounds; but as he has not done so I will do it myself. He was called to order because he ventured to do in debate, what your correspondent has since done in his communication, assail the motives of those opposed to him in Convention, and foretell what your correspondent has since verified.

Indeed, I have been in many deliberative assemblies, in which there was a marked difference of opinion; but never have I been in one in which the opinions of the minority were more respected, or in which there was less said or done to wound the feelings of the minority. It was again and again repeated, that our object was peace, and harmony, and brotherly union; not to gain a victory, nor to triumph in a contest. Let one who was excused from voting be heard in evidence. He says—"The great duty before the Convention was to heal if possible our wounds. All hearts were anxious, but the happy result was obtained." The paper of the dissentients, placed by unanimous consent on the journal, does not say a word of harsh or unkind or discourteous treatment. It says—"We cannot conscientiously vote for the compromise resolutions, and *yet we are resolved not to stand in the way of a complete and harmonious settlement of our diocesan difficulties.*" *That* was *generous* and *noble* and *well spoken.* A pity it is, that your correspondent should mar its beauty, by showing that he put it on only as a mask to conceal his personal dissatisfaction and vindictive spleen.

Your correspondent says again—"A further most objectionable point in the resolutions, was that the salary, &c., of $3,000, was so exorbitant, that the diocese could not possibly raise it, and thus the Bishop would have still the old plea for living out of the diocese." But in the paper which he among others presented for record, he says—"*We heartily agree with the proposed arrangement for the Bishop's salary.*" He says to you—"The determination was manifest for driving the resolutions through with little opportunity for discussion, and little respect for the feelings of the minority." "It appeared that all had been arranged beforehand, and that alterations would not be tolerated." And this he gives as a reason why the minority declined voting, and abstained from discussion. But to the Convention, the minority say—"While we cannot conscientiously vote for the resolutions, we *shall not oppose them, lest by so doing we prolong the strife.*" In the memorial of the minority he assumes the noble, generous, and Christian position of one favouring "conciliation, peace, and unity." But in his communication to you he writes like a disappointed politician, who had endeavoured to make a virtue of necessity.

Under this contradictory aspect, in which your correspondent comes into marked collision with himself, one can hardly help smiling at the lamentation with which he bewails the terrible result which he has conjured up in the darkened chambers of his imagination, "when," as he says, "argument is cut off from its legitimate effects, by means of previous obligations, and when the essential measures and action of the Convention are stereotyped under the anterior dictation of a Bishop"!!! *Dictation of a Bishop!* Poor haunted man! How it disturbs his dreams! How it unsettles his reason! How it crazes his brain! Why, forsooth, does he not flee for shelter from this terrible dictation of his Bishop, to the more powerful protection of "My Lords' Brethren!" And yet all this dictation out of which he has contrived to manufacture so much gas, to swell his balloon, is only *suspected, for the fact has not been and probably cannot be proven.*

The insinuation of your correspondent, that the vote was carried by virtual and constructive bribery is deserving of a more serious notice. He says—"The affirmative vote embraces about nineteen ministers. Of these, thirteen were missionaries, and two professors in Jubilee College, making fifteen dependent upon the Bishop for either the whole or a large part of their salaries. Only four ministers of self-supporting parishes went with the Bishop. The negative had as many self-supporting parishes as the affirmative; but then they had only two missionaries, and no Jubilee professor."

What, I would ask, in sober earnestness, is the drift of all this? Is it an attempt to show that missionaries and college professors are less conscientious and more mercenary than the popular clergymen of city parishes? Would your correspondent insinuate that in this vote they considered themselves as pensioners of the Bishop, not as missionaries of Christ, and sacrificed their judgment to procure their bread? Is it thus he would stigmatize the noble and devoted pioneers of the Church, who have volunteered to advance her lines and strengthen her outposts in our Western settlements? Little encouragement does he give those who value their reputation for honesty and integrity of purpose, to engage in this important service of the Church. Few, except those who coveted persecution for righteousness' sake, would, with such a prospect before them, be likely to enter the field of missionary labour. The scoffs of the world they could endure; the opposition of antagonistic creeds they would expect and be prepared to meet; but to be thus taunted by their brethren, by those to whom they are wont to look for encouragement—oh, this is, indeed, to be wounded in the house of their friends!

But let us look this matter fairly and fully in the face. Has your correspondent any evidence that the Bishop of Illinois has exacted this surrender of private judgment, this ignominious badge of servitude, from those whom he appoints as missionaries, or nominates as professors, as a condition, express or implied, of their appointment? If so, let him speak it out like a man, and produce his vouchers. If there has been bribery and corruption, imperious dictation, on the one hand, and base truckling, on the other, let him name his individuals, prefer his charges, and adduce his proof. Let him do this, and we will honour him. But to publish his own suspicions as facts, and the rumour of other people's suspicions as evidence on which to base an argument, impeaching the moral and Christian character of his Bishop and his brethren in the ministry, I do most solemnly protest against, as uncourteous, uncharitable, and unchristian. And yet he complains of being "ostracised" by his Bishop, because he was not selected as one of the preachers at Convention, and "persecuted" by these brethren, because they did not elect him to some office in the Church! A noble Grecian would have taught him a better lesson. He, when not elected to office, instead of complaining of "ostracism" and persecution, modestly thanked God that there were better men in the State than himself!

I am unwilling to suppose your correspondent intended all that I have inferred; and yet I think it fairly inferred from the language of his communication: I am more disposed to believe that he wrote without sufficient consideration. To have designed it all, would argue a narrowness of mind, a selfishness of disposition, and a littleness of heart, that I would be unwilling to suspect, much less affirm, him to possess. But I do hope that when he appears in public again as "the accuser of his brethren," he will secure some better evidence to back him than uncertain rumour or dark suspicion.

Having reviewed the premises of your correspondent, I leave his inferences and conclusions to take care of themselves. Resting upon such a foundation, they cannot have much strength. Thus much I have written, not as a partizan, nor with sinister design, but to vindicate "the committee of four," and the Convention of 1855, against the unjust aspersions cast upon them by your correspondent. I have been reluctant to write, and hope I shall have no occasion to write again. We have enough to do in a common cause in this Western land, and should not waste our strength in petty feudal warfare against each other.

Let us, then, forget our differences, forget ourselves even, and throw our whole united energies into the great missionary work before us, in the broad valley of the West.

With regard to the course the Bishop may see fit to pursue, the less that is now said, the better it will be for the peace of the Church. He has, probably, made a great mistake, for his future fame, in remaining out of the diocese so long; but it is not irretrievable. The Convention of 1853 had sanctioned the delay; and the Convention of 1855 has done its duty in avowing this fact, while he is affectionately requested to give the diocese the benefit of his presence in future. He may have more difficulties to contend with now than if he had come out three or four years ago; but if he will stoop a little, he will conquer them all, and build him up a name in the Episcopate of Illinois, wide-spread as the nation, and enduring as the Church in these Western States.

The Church in Chicago has now a duty to perform—a duty to herself, her poor, and her children, through all time; and that duty is to provide the Episcopate of Illinois with a residence and a pulpit, and thus secure its services there for ever. One week's income of the Churchmen of that wonderful city would do it; and when done, it would ensure to the poor, and the posterity of that city, and those Churchmen, a precious inheritance, accumulating as it descends from age to age. But it must be done soon, or the opportunity may be lost for ever.

G. P. G.

For the Churchman.

"CASTLES IN THE AIR."

I did build "castles in the air"
When health sat brightest on my brow;
But I have found them false as fair,
And I have ceased to build them now.
I, who never learned the art,
I was designer, builder,—all;
And when my fabric fell apart,
Hope well nigh perished in the fall.

Still, now to-day, I find that I
Am building "castles in the air;"
But they are higher in the sky,
And are as firm as they are fair!
Oh, I have now a steadfast hope—
This "mansion" never shall be wrecked;
No more in blindness do I grope—
My Saviour is my Architect.

Michigan City, Indiana, Dec. 23d, 1855. R. W. C.

THE OLD YEAR AND THE NEW ONE.

It was towards midnight. Fleecy clouds, lowering over the whole face of the sky, had all day long been threatening snow. It had been cold and cheerless, and was now full dark—the moon's first quarter—and the stars hidden in the blackness of the thick atmosphere. I was kneeling in my oratory—no light, but on my knees in silent meditation, thinking of the past, and wondering. Of a sudden, there rang along the passages of the night, the dull, heavy sound of the Old Church Bell. It was the great tenor bell, and slowly it went on wailing and wailing, as over some deep misfortune, sending forth its heavy lamentations far and wide—fit company for the darkness of the night. No doubt there were many at the very same moment smitten with the same thought that then rushed along my own cheerless heart; for the sound of the deep-toned bell and the midnight stillness were full of blank sorrow to me. Peal after peal it rang on—slowly chiming—then more slowly still—more slowly still—then it stopped.

It was the end of the Old Year.

There was a pause of some few moments—perfect stillness—not a sound. Then the Old Church clock sent forth, from the tower on high, the striking of the midnight hour. Twelve o'clock! The last note had hardly died away—its last vibrations were still lingering in the air, when, of a sudden, there rang out from the walls of the belfry such a volume of clattering, riotous, tumultuous sounds, as made one think that the old walls would crumble into dust; swaying the vane, and the cock that crowned it on high, to and fro—here and there—as though all would come down about our ears. I started from my knees. Strange thoughts came whirling through my brain. Where am I? What have I done? What has happened?

It was the beginning of the New Year.

"Yes," thought I, "it is gone. Another year is gone. 1855 is ended." I looked out into the world at large, and what did I find? I looked through our own little parish, and what was there? I looked round into myself, and what had I to tell?

I thought of Easter-tide and holy Lent—Lent, when we had our laying on of hands in Confirmation, and so many had come with vows renewed and resolutions strongly made to serve their God. Easter—when so many had come the first time kneeling at our altar to receive the precious Body and Blood of our Blessed Lord—I thought of their young hearts, so fairly promising, of their faith so full of hope; and I wondered where they all were then—whether the holy vows had all been kept; whether they were still found in the precincts of the Church; whether the Blessed Eucharist, celebrated each Lord's Day, still received them, as they were then, in holiness and purity of heart, the faithful ones of their loving Redeemer. My mind glanced rapidly along, and took them in by name. John?—I had not seen him for many weeks. Robert?—No. Susan?—No. Martha?—Not since Whitsuntide. Job?—(The old man who had come so late, and promised so well.)—No. Since that first so fair beginning, I had only seen him once. Thus I ran along, in my mind's eye, the many wandering sheep—ah! *why* had they wandered? They had been brought into the fold, maybe, too suddenly and without preparation, and the fault was mine—or the seed had fallen on stony ground—or the birds of the air had come and devoured it—or I know not what—but this only—what the year had so fairly begun, I did not find so fairly ended. There had been so much promise. Things had looked so very bright and beautiful. Such eagerness—such anxiety to be of God. Lent and Easter had appeared to win so many souls on every side. But now! Deadness again. It seemed as though the merry ringing peals of the New Year were mocking in their sounds, and saying—"*All in vain—all in vain. Toil and trouble—all in vain. The Old Year is but a memory, and the New Year but a dream.*"

Then my thoughts ran on again. The sermons, and the preachings, and the prayers, how many, many times. Were any sinners won? Had any forsaken schism and loved the Church afresh? Had any said, "Lord, I will follow Thee whithersoever Thou goest?" Had any Magdalen confessed her sins, and come once more to her Blessed Lord, bathing His feet with her tears? Had any, in the bitterness of a stricken heart, cried out, "What shall I do to be saved?" Ah! yes, *some* had. But did they abide steadfast? Were they still enduring? In the waters of baptism they had been washed; but was the water's cleansing still with marks of its power manifest? Then I thought of several by name. They are gone—gone back. No more seen among us—fled. Some one had said of ——, that he frequented the meeting-house at A——; and others said of ——, that he was just as bad as ever—daily at the public-house, drinking himself drunk; and I remembered of ——, that she had gone to service, and was rejected by a good master after repeated trials, because she fell back and back into evil habits of the worst of sins. And all this the year now dead had seen, and much more. Oh! disappointed hopes! frail, fleeting glimpses of what might be! Why sing ye so merrily, ye false bells? It is all but mockery. *All in vain—all in vain. Toil and trouble—all in vain. The Old Year is but a memory, and the New Year but a dream.*

Then my thoughts went hurrying on again. Old friends! How many once with us, faithful and true. Defenders of our common faith—joint warriors in the Church's battle-field—fellow-labourers in our Master's holy cause. Death has not stricken them, nor sickness worn them down, nor sorrow cast her heavy hand upon them—but of themselves they have failed and forsaken—of themselves they are not the same. What they once said, they now unsay; what they once believed, they now disbelieve; what they disbelieved, they now acknowledge to be true. And they are gone—fled—fled away—and have left but a name and a shadow behind them. Ah! why ring ye on so perseveringly, ye New Year's bells—all, all in vain. The Church is failing in her best and bravest. The ship is sinking fast, and water-logged lies heavy in the storm. *All in vain. Toil and trouble. The Old Year is but a memory, and the New One but a dream.*

Then my thoughts went wandering on again. Where is Dobson, the aged farmer full of years. How many of these joyous peals has *he* heard. Full fourscore and five now. Yes. Alive and well, he still clings on in life. And old Margery at the lodge, down by Jackson's gate, she also—numbering even ninety winters—she also drags life along, though sorely tried.

And there is George Hislop at the Union, bed-ridden, and with many sad infirmities—still he brings his burden to another year. Do the bells ring merrily for *him?* And old Flanigan—half Irish, half Scotch—begging his bread from house to house—a privileged old soldier, to whom not one in the parish but gives a crust or a penny:—he too works on—begs on—tells his old stories of old battles, and lives for another year. And one there is—a sad relic of fallen fortunes—gentle by birth, and once of honour among men, now a cast-away. He crawls from room to room, and crutches scarce support a tottering, weakly frame, paralytic and half-dead. But only in the body—the mind lives, and dwelling on past scenes of sin, he pines away in conscience-stricken fear—hardly daring to look up to God. Threescore and ten have done their work for him, and yet he lives—lives on but for misery and for an impending judgment, which in a disbelieving heart he would deny: did not reason whisper, *There is a God.* Well. These all still alive! Aged—paralytic—poor—bed-ridden—miserable—dragging out into another year an existence which they would fain lay down, were it but God's will. Why do *they* hear thus again these merry, joyous bells? No joy to them. Sadness and sorrow. No joy to them. *All in vain. Toil and trouble. The Old Year is but a memory, the New One but a dream.*

Then I turned and looked another way. I left the sinful, the aged, and the miserable, and beheld on the other side a vast plain of memory studded all over with strange dark spots. They were of a somewhat different hue—but still dark spots—and full of tears. I saw in the memory of the past year—(how strangely inharmonious now were the New Year's bells)—I saw a youthful, gentle, holy spirit passing away as a flower of the field; and gone far, far into the distant land of Paradise—while lying by her side an infant was left—a living child, the mother fled.

I saw two little babes, the dear ones of a young mother—her first, her only ones;—twin children of a father who had gone before: (cholera had done this work.) I saw them gently pining away in her arms, and laid softly, with hands intertwining with each other, in their little grave;—flowers strewed around, and the holy sign upon their breast—emblems of their virgin innocence and of their salvation.

I saw a youthful maiden in her first fresh love, betrothed; and in her unsuspecting joy, joined at God's Altar in the Sacrament of Holy Marriage: I saw the bridal party go forth in their glad festivity, and laughter and mirth filled their hearts. But I saw the beloved one go forth within a month for his country's cause, clad in the arms of a warrior. I followed him from plain to plain—I heard the loud cry of leading on of soldiers in the shout of battle, and I saw him slain—slain ruthlessly in the battle-field. Then I hurried swiftly back from the bitter scene, and I saw the widowed bride failing and pining hour by hour, until she lay a corpse beside her husband.

I saw two brothers that were with each other as one. I saw them go forth to the war, in the excitement of their fierce resolve to serve their country: the one I saw smitten by the sword, and the other hurrying on to avenge the foul deed, himself falling under the hand of the destroyer; and there they both lay together, unseparated in life, unseparated in death—filling upon the battle-field a soldier's grave.

I saw a father—a thoughtful, anxious man,—whose one dear son was his pride and fond delight. I saw the son depart for distant lands—he was but a youth, like David, and unfit to cope with the warriors of the [illegible] whither he was sent. He counted but twenty [illegible]—a generous and a noble-hearted youth, brave [illegible] lion, and reckless of all danger, fearing nought. Then I saw him fading and pining away in the pestilence of that foreign land; for that which the sword injured not, the pestilence would not spare. I saw him within a single week—the very same one—a living body, and a cold, dead corpse. There stood his military couch, upon the damp and marshy ground, no friend, no nurse, no mother, no sister,—none to wipe away the clammy dew that gathered upon his dying brow—none to moisten his parched lips, that gasped in the fever's thirst—none to soothe his wandering spirit as the fell destroyer came—none to administer soft words of cheering comfort—no prayer of Holy Church—no priest—no sign of faith—no—nought from mortal man:—but I saw angels that did God's work; and they took him and bore him away to burial in heathen ground, while his spirit took its flight, and sought rest in the Paradise of God.

And there were many other such in this dark year's memory. Alma and Inkermann rose up before me with many such a vision; and there were lying upon the battle-field heaps upon heaps—the boy, the youth, the man of mature age—father, son, brother—the strong, the vigorous, the mighty man of valour. Oh! how many thousands upon thousands cut down in the midst of their glory, while the hot blood was boiling in the veins that had seen but half the days of manhood. So they perished—they perished as though the mower were cutting down the summer grass. So they fell—they fell as though leaves thick from the autumn trees; and their names will vanish away and be no more known.

And this is life, thought I. How strange and incongrous it is! Why do fathers carry on their days from year to year, and the children fall? Why do they, whose life is a very burthen of pain, still suffer on; and they, whose joyous, happy hours of youth would give promise of long life and health, suddenly pass away into the cold grave? It is a disjointing of the natural order, that the old should live and the young die. One would say with David, "Wherefore hast Thou made all men for naught?" Ah! false and faithless New Year bells. *It is all vain. Toil and trouble. Death and sorrow. Be silent and sound no more. The Old Year is but a memory, and the New One but a dream.*

"A DREAM!" said a voice, whispering gently round about me—A MEMORY!—Yes: verily, all is but a dream—all is but a memory, *as far as this world is concerned.* But is that *all* that we have to think of? What are all these souls that have perished? what all these souls that still live struggling on? Visions—shadows—phantoms—if *this* be all. They have come. They have gone. They are born. They die. They lay hold on this and on that. The objects which they grasp, melt away and elude them. They grope about in a vain attempt for a few years and die, and are no more heard of. Glory—the battle-field—coronets—mitres—crowns—royalties—kingdoms—empires; what are they all but a memory and a dream?—fleeting shadows without substance—sand that runs through the fingers and has no stay—perishing vanities, that shine like falling stars for the twinkling of a moment, and disappear. But there is another life, saith ALMIGHTY GOD. The Old Year is but a memory, and the New One but a dream indeed, if there be nothing more than this world. But *is* there nothing more? The Old Year and the New Year—winter and summer—the sun and the moon—day and night—what are they all? Nothing; if they be for *this* world only. But *are* they for this world only? Pathways they are and roads which lead onwards to the "many mansions." Steep ascents which you are climbing here, but gain the summit, and you will see the Promised Land. A dream here—a reality there. Death and sorrow here—toil and trouble here; but *not* all in vain, if we are but gaining the everlasting hills.

Ring cheerily on then, ye New Year's bells. Ring cheerily on. Faint not, neither murmur ye. God's ways are not as man's ways. His judgments are like the great deep; thou canst not see their end—thou dost not know their moving. The young and the lusty, the good and the brave, are taken from the evil to come. The old are left for the trial of their faith, and the proof of their steadfastness. Ring cheerily on, ye New Year's bells. Ring cheerily on. The Old Year is buried in death—the New One is a resurrection of life. Fresh hopes. Fresh joys. Fresh hearts. The past is gone. All is new. Faint not.

Orphan hours, the year is dead;
Come and sigh—come and weep—
Merry hours, smile instead,
For the year is but asleep.
See it smiles, as it is sleeping,
Mocking your untimely weeping.

As an earthquake rocks a corse
To its coffin in the clay,
So white Winter, that rough nurse,
Rocks the death-cold year to-day;
Solemn hours! wail aloud
For your mother in her shroud.

As the wild air stirs and sways
The tree-swung cradle of a child,
So the breath of these rude days
Rocks the year:—be calm and mild;
Trembling hours, she will arise
With new love within her eyes.

January grey is here;
Like a sexton by her grave,
February bears the bier;
March with grief doth howl and rave;
And April weeps;—but, O, ye hours,
Follow with May's fairest flowers.

Yes! It is not all January. There is May. There is June after this long winter. There are joys in heaven after this long earth. This is but a part. Gird up yourselves for the battle, ye living. Sleep gently on, ye dead. Sleep on, and be at rest. Miserere JESU. Sleep.—*Church Porch.*

IRVINGISM.—No. 4.

. . . . Now, at the very outset of the course of true prophecy under the Old Testament, God foretold that there should be false prophecy. The false prophecy does homage to the true which predicted it. When God foretold by Moses the coming of our Lord, as "a Prophet like unto him," and the whole course of Prophets who should lead up to Jesus, He forewarned against two sorts of deceivers; 1st, Those who should prophesy in the name of false gods; 2ndly, Those who should prophesy false things in the name of the True God. "The Prophet which shall presume to speak a word in My Name, which I have not commanded him to speak, or that shall speak in the name of other gods, even that Prophet shall die." (Deut. xviii. 20.) But God foretold also, (what came to pass long after,) that false Prophets should speak, very peremptorily and confidently, false things in His Name. How then were people to judge between the false and the true?

In prophecies which related to times near at hand, the event was a ready test. A few years distinguished between the false Prophet and the true. But prophecy was also a vast system. Each single Prophet was not insulated, but was a part of a whole. Each took up the prophecy of those who went before him. Each had then a guarantee, in that he belonged to a series of Prophets, whose truth God had already attested. Earlier Prophets, to whose body he belonged, had delivered prophecies which were fulfilled in his day. There were, also, standing prophecies of prosperity upon faithfulness to God, and adversity, if His people forsook Him and served idols, which were continually being fulfilled. Not fortresses, nor horses, nor chariots, were the strength of Israel, but faithfulness to their God. But this being a course of things above the way of nature, continually attested the Divine origin of prophecy. Again, throughout the course of prophecy, there were nearer fulfilments, which were pledges for the future. God gave nearer signs. He who foretold and brought to pass the first things, gave an earnest that He could and would fulfil the later. The birth of Isaac in a way above nature; the abiding of the children of Israel as a distinct people in Egypt for 400 years; the infliction of the series of plagues upon Pharaoh, as Moses had predicted them; the passage of the Jordan, and fall of the walls of Jericho, exactly according to the prophecy of Joshua; the birth of Samson from a barren mother; the deaths of Hophni and Phinehas which Eli saw fulfilled, being detained in life until his 98th year to see it; the signs given by Samuel to Saul (1 Sam. x.); the death of Bathsheba's child; the rending of the altar at which Jeroboam was offering incense; the death of Jeroboam's son, in whom some good was found (1 Kings xiv.); the death of the wife of the Prophet Ezekiel (Ez. xxiv.); and of Hananiah, the false prophet, in the same year that Jeremiah foretold it (Jer. xxviii.); these were so many signs of other events, some nearer, some more remote, of which it pleased God to give earnests beforehand through the fulfilment of the nearer signs.

And not only so, but on a larger scale, all the prophecies fulfilled in the entire history of Israel, were, at each era, the earnests of those which remained; and these again, of the prophecies relating to our Lord; and those which were fulfilled in our Lord, and in the miraculous extension of the Gospel, are guarantees to us of the prophecies which yet remain.

On the other hand, one who, under the law of Moses, spoke falsely in the Name of God, was himself to be put to death, and forfeited all claim to belief as to all things whatsoever he had foretold in His Name. So God said, "And if thou say in thine heart, How shall we know the word which the Lord hath not spoken? when a Prophet speaketh in the Name of the Lord, if the thing follow not, nor come to pass, that is the thing which the Lord hath not spoken, but the Prophet hath spoken it presumptuously: thou shalt not be afraid of him." (Ib. 21, 22.)

God did not act against His own promise. Truth is that which is. What is contrary to truth, is contrary to the very Being of God. God did not allow any of His own Prophets to have upon them the brand of a single untruth. He did not allow them to fail, nor His own Word which He spake to them. This is expressly said of Samuel's sacred childhood. "Samuel grew, and the Lord was with him and did let none of his words fall to the ground." This was the guarantee of his office. "And all Israel from Dan even to Beersheba knew that Samuel was established to be a Prophet of the Lord." (1 Sam. iii. 19, 20.) "John," the Jews said, "did no miracles; but all things which John said of this Man are true."

Of the two claims made by the Irvingites,—1st, the claim to reveal things to come; 2nd, the claim to nominate persons to certain offices; the first alone plainly admits of being tested. For whatever we may think of the fitness or unfitness of persons to a certain office, those who maintain their claims will hold their own opinion to be every way as good as ours. Tertullian, in his latter days, maintained against the Church the claims of Montanus and his Prophetesses, Priscilla and Maximilla, to be the organs of a new revelation from the Holy Ghost, the Comforter. He accused the Church of sin for rejecting their prophecies. The followers of Mohammed, the French Prophets, the followers of Johanna Southcote, or of Joe Smith, the founder of the Mormonites, equally maintained that these several impostors were taught by God.

But the claim to foretell things to come *does* admit of being brought to a test. It is alleged as an evidence. The Irvingites believed that what was uttered in what they called "the power," *i. e.*, under a certain impulse which they deemed to be supernatural, came from God. Under this "power," as they thought, the ministries of their Church were arranged, individuals were called, the secrets of men's hearts, as they thought, were revealed, and things to come were foretold. . . . Now I will show that prophecies made and received by the same persons, were falsified. But since God does not allow His true Prophets to fall into error, then, since these so-called "Prophets" *did* fall into error, they were not Prophets of God, and the basis of the Apostolate is the word of men, who have said, "The Lord saith, and the Lord hath not sent them." (Ezek. iii. 7.)

This was brought home to the Irvingites by Mr. Baxter. He spake under the same influence as the other so-called "Prophets;" his prophecies were received as well as theirs, and were confirmed by them. Both he and they and Mr. Irving, felt that the prophecies must stand or fall together. But many of these prophecies of Mr. Baxter failed; their failure, in fact, opened his eyes, and he attempted to open the eyes of others to the fact, that the whole claim was a delusion. Some saw this; others were blinded.

Mr. Irving, then, who supported those claims to prophecy, and those who made them, still held that Mr. Baxter was a true Prophet, and set up two defences.*

1. The instances alleged of error were Micaiah's prophecy to Ahab; God's statement by Ezekiel that He did deceive certain Prophets; Jeremiah's complaint,—"O Lord, Thou hast deceived me and I was deceived." (cxx. 7.)

Of these, it is plain that Micaiah spoke in solemn irony, when he echoed to Ahab the words of his idolatrous Prophets as to the taking of Ramoth-Gilead; "Go up and prosper, for the Lord shall deliver it into the hands of the king." Ahab was not for a moment deceived by the irony; for he said, "How many times shall I adjure thee, that thou tell me nothing but which is true in the Name of the Lord." (1 Kings xxii. 16.)

2. When God says by the Prophet Ezekiel, "If the Prophet be deceived when he hath spoken a thing, I, the Lord, have deceived that Prophet, and I will stretch out My Hand upon him, and will destroy him from the midst of my people Israel," (Ezek. xiv. 9,) it is plain that He is speaking of a false Prophet, whether he had been such from the beginning, or had apostatized. The Prophet spoken of is one who encouraged such as "set up their idols in their heart, and put the stumbling-block of their iniquity before their face," and having done this, pretended to inquire of God. Such a Prophet was under the wrath of God, and the object of his signal judgments.

Jeremiah, when he says to God, "O Lord, Thou hast deceived me, and I was deceived," is not speaking of any prophecy which God has given him to deliver, but his call to the prophetic office. It might as well be rendered, "O Lord, Thou hast enticed me, and I was enticed." Jeremiah complains to God that His promise to him had seemed to fail. It is a holy boldness with which he appeals to God that He had led him on to an office which in prospect was sweet, but in fact was full of grief.

Sweet in prospect is the prophetic or the pastoral office. Sweet is it ever to know the counsels of God, and hear the Word of God, as David said, "How sweet are Thy Words to my heart; yea, sweeter than honey into my mouth." But in the event, the Prophets were types of their Lord, of whom they prophesied. They came to their people in the Name of God, and they were not received. They were a scorn of men, and outcasts of the people. Sweet is it above all earthly sweetness, through the grace of God, to win souls to God: but bitter is it above all earthly bitterness, for the Minister of God to see those whom he calls in God's Name to return to Him, turn away to their destruction. "I fled," he would say, "the Prophet's office; I said I was too young, and sufficed not for this ministry, and Thou promisedst me that Thou wouldest make me stronger than mine enemies, and make me like a wall of brass and an iron pillar, and now I have become a mockery." Who in that ministry has not had to say—

"E'en disappointment Thou canst bless,
So love at heart prevail."

Such are the shallow grounds which persons who still believe in Christ and hold the Holy Scripture to be inspired by God the Holy Ghost, brought a charge of occasional mistake against God's true Prophets. Under the pressure of extremity, they resorted to this reckless excuse, which would have involved (although they saw it not) the whole authority of revelation and the failure of God's true promises.—*Bennett.*

* It was admitted that *some* of Mr. Baxter's prophecies were erroneous; and it was said that prophets of God under the Old Testament were sometimes mistaken. 2d. On the contrary, it was asserted that all Mr. Baxter's prophecies were true, and that he erred only in interpreting them.

THERE are moments in human life when persons, linked together in a series of events, may form *tableaux*, which stand out from ordinary grouping, like an illustration stamped in strong light and shadow on the book of destiny.—*Mrs. Ann S. Stephens.*

For the Young.

The Little Match Girl.

Most terribly cold it was; it snowed, and was nearly quite dark, and evening—the last evening of the year. In this cold and darkness there went along the street a poor little girl, bareheaded, and with naked feet. When she left home she had slippers on, it is true; but what was the good of that? They were very large slippers, which her mother had hitherto worn; so large were they; and the poor little thing lost them as she scuffled away across the street, because of two carriages that rolled by dreadfully fast. One slipper was nowhere to be found; the other had been laid hold of by an urchin, and off he ran with it; he thought it would do capitally for a cradle when he some day or other should have children himself. So the little maiden walked on with her tiny naked feet, that were quite red and blue from cold. She carried a quantity of matches in an old apron, and she held a bundle of them in her hand. Nobody had bought anything of her the whole livelong day; no one had given her a single farthing.

She crept along trembling with cold and hunger—a very picture of sorrow, the poor little thing!

The flakes of snow covered her long fair hair, which fell in beautiful curls around her neck; but of that, of course, she never once now thought. From all the windows the candles were gleaming, and it smelt so deliciously of roast goose, for you know it was New Year's Eve; yes, of that she thought.

In a corner formed by two houses, of which one advanced more than the other, she seated herself down and cowered together. Her little feet she had drawn close up to her, but she grew colder and colder, and to go home she did not venture, for she had not sold any matches and could not bring a farthing of money: from her father she would certainly get blows, and at home it was cold too, for above her she had only the roof, through which the wind whistled, even though the largest cracks were stopped up with straw and rags.

Her little hands were almost numbed with cold. Oh! a match might afford her a world of comfort, if she only dared take a single one out of the bundle, draw it against the wall, and warm her fingers by it. She drew one out. "Rischt!" how it blazed, how it burnt! It was a warm, bright flame, like a candle, as she held her hands over it: it was a wonderful light. It seemed really to the little maiden as though she were sitting before a large iron stove, with burnished brass feet and a brass ornament at top. The fire burned with such blessed influence; it warmed so delightfully. The little girl had already stretched out her feet to warm them too; but—the small flame went out, the stove vanished: she had only the remains of the burnt-out match in her hand.

She rubbed another against the wall: it burned brightly, and where the light fell on the wall, there the wall became transparent like a veil, so that she could see into the room. On the table was spread a snow-white table-cloth; upon it was a splendid porcelain service, and the roast goose was steaming famously with its stuffing of apple and dried plums. And what was still more capital to behold was, the goose hopped down from the dish, reeled about on the floor with knife and fork in its breast, till it came up to the poor little girl; when—the match went out and nothing but the thick, cold, damp wall was left behind. She lighted another match. Now there she was sitting under the most magnificent Christmas trees: it was still larger, and more decorated than the one which she had seen through the glass door in the rich merchant's house.

Thousands of lights were burning on the green branches, and gaily-coloured pictures, such as she had seen in the shop-windows, looked down upon her. The little maiden stretched out her hands towards them when—the match went out. The lights of the Christmas tree rose higher and higher, she saw them now as stars in heaven; one fell down and formed a long trail of fire.

"Some one is just dead!" said the little girl; for her old grandmother, the only person who had loved her, and who was now no more, had told her, that when a star falls, a soul ascends to God.

She drew another match against the wall: it was again light, and in the lustre there stood the old grandmother, so bright and radiant, so mild, and with such an expression of love.

"Grandmother!" cried the little one; "oh, take me with you! You go away when the match burns out; you vanish like the warm stove, like the delicious roast goose, and like the magnificent Christmas tree!" And she rubbed the whole bundle of matches quickly against the wall, for she wanted to be quite sure of keeping her grandmother near her. And the matches gave such a brilliant light that it was brighter than at noon-day: never formerly had the grandmother been so beautiful and so tall. She took the little maiden on her arm, and both flew in brightness and in joy so high, so very high, and then above was neither cold, nor hunger, nor anxiety—they were with God.

But in the corner, at the cold hour of dawn, sat the poor girl, with rosy cheeks and with a smiling mouth, leaning against the wall—frozen to death on the last evening of the old year. Stiff and stark sat the child there with her matches, of which one bundle had been burnt. "She wanted to warm herself," people said: no one had the slightest suspicion of what beautiful things she had seen; no one even dreamed of the splendour in which, with her grandmother, she had entered on the joys of a new year.

The Churchman.

NEW YORK, JANUARY 10, 1856.

☞ All letters on business must be addressed to THE PROPRIETOR of the *Churchman*. All communications and articles concerning the paper to THE EDITOR of the *Churchman*.

No communication may rely on being attended to, unless authenticated by the name and address of the writer.

☞ Dr. HOOKER, of Philadelphia, is our general Agent in that city, and will receive subscriptions, and transact any business connected with the *Churchman*. Subscribers are respectfully informed that they can obtain missing numbers of the paper each week at his Church Publication Office, corner of Eighth and Chestnut streets. The public is also notified that copies of the paper are kept for sale at his store, and that of Thomas R. Callender, corner of Third and Walnut streets. Price 6¼ cents per copy. New subscribers leaving their address with either of these Agents, will be supplied regularly by mail.

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NOTICE.—Being utterly unable to entertain the almost innumerable applications from societies and associations to be placed on our *Free List*, and from newspapers, on our *Exchange List*, our course for the future will be, to charge Two Dollars to the latter, and to such of the former as we may deem it advisable; this being scarcely more than the actual cost of the printing paper.

To Correspondents.

"*Measure for Measure*" is a piece of broad satire, and richly deserved, no doubt, in the quarter to which it applies; but the writer must excuse its non-appearance in our columns.

The remarks of "*A Friend*" are doubtless well meant; but their hypercritical character destroys their effect. The over-fastidious person only trifles, where he ought to impress; for what he says is without point, and therefore without power.

In answer to "*A Churchman*," we would say, that in such a case as he supposes, it should be purely missionary work, and the erection of a church edifice should grow out of, not precede it. In the meanwhile a room, a barn, or even a tent to worship in, is better than encumbering the operation with debt. As to "a consecrated edifice still unfortunately in debt," what we would recommend, would be to set earnestly to work and liquidate the debt, as promptly as possible—the rector making the self-denying alacrity of his congregation in so doing, one great test of their reality as members of Christ, and of his own success in ministering unto them.

"*J. G. B.*" has our best thanks for his communication; but we would rather wait for the whole evidence in the case referred to, before publishing any animadversions upon it.

We certainly have no wish to misrepresent even those from whose views we may differ, and whose practices we may condemn; but the extract from an English pamphlet sent us by "*J. S. D.*" denying some of the details in the exposures of "Irvingism" which we are publishing, really does not appear to us to affect the question at issue. The writer may have fallen into some mistakes as to persons, and periods, and incidents; but this great fact remains untouched,—that certain individuals have, in the middle of this nineteenth century, taken upon them to assume functions, and to lay claim to prerogatives, unheard of in the Church of Christ since the days of the Apostles and Prophets themselves, and have exerted, and are still exerting them, in the creation and extension of a grievous schism in the Church, and have brought themselves thereby under the denunciation of St. Paul, when he says:—"I beseech you, brethren, mark them which cause divisions and offences contrary to the doctrine which ye have received, and avoid them." Why will not our respected correspondent himself appreciate and act upon the Apostle's caution?

We would by no means slight the opinion of "*C. C.*"—he doubtless conscientiously entertains, and he has courteously expressed it; yet we cannot but think that Protestant prejudice has a good deal to do with it, than which nothing is so apt to warp the judgment on whatever may connect itself with one's peculiar religious views.

We return our grateful acknowledgments to "*G. R. D.*" for his encouraging expressions. We are proud to have the sympathy of one so full of the right Church spirit; but he will pardon us if, for the present, we withhold his kind communication.

"*L. A. L.*" is informed, that he is entirely mistaken in supposing that the case to which he refers was decided without due investigation in the proper quarter. If "*L. A. L.*" is discreet, he will acquiesce in a decision which was well considered at the time, and which can easily be justified to the Church.

☞ As our paper is published at an early hour on THURSDAY morning, we must request the favour of our correspondents sending us their communications as early in the week as possible; to insure insertion, indeed, in the next publication, they ought, when lengthy, to be in our hands before the close of the previous week.

Advertisements, notices, acknowledgments, &c, should be sent to the office *before noon on Wednesdays*.

NOTES OF THE WEEK.

—It will be seen that certain changes and additions have been made in the appointments of the Provisional Bishop. We call attention to it thus prominently, in order that none of the parties more immediately interested may be misled as to their arrangements.

—The "*St. Luke's Home for Indigent Females*," which is noticed elsewhere, in connection with its Fourth Annual Report, is one of those institutions which belong almost exclusively to Christianity,—which, at any rate, were of Christian origin, however they may be extended by Christian influences,—and which the Catholic Church has ever, in one form or another, sanctioned and supported, as means and opportunities of our "doing good unto all men, especially unto them that are of the Household of Faith." To the praiseworthy exertions of one of our city clergy—the devoted rector of St. Luke's, from whose church it takes its name—is it mainly owing that this Institution has reared its head, and is diffusing its blessings among us. These laudable exertions are now being carried on, we understand, with renewed vigour, with the object, more particularly, of securing funds for an appropriate building of its own. We rejoice to learn, that the offerings of the benevolent are beginning to pour in; and as the clergy, we find, are by circular letters commending the Institution warmly to their respective congregations, let us hope that it will soon acquire both "a local habitation" and "a name" among us, and be thus enabled to augment and to perpetuate its charitable operations. The Provisional Bishop is its President, which is itself a guarantee as to its Church character, and its excellence in all respects.

—We have devoted a considerable portion of another page to a communication from one of the most exemplary of the clergy of Illinois, in defence of that course which has so happily issued in a reconciliation with their diocesan, and will result, it is expected, not only in the right rev. prelate's permanently remaining at his post, but in his constantly residing and assiduously ministering among them. These were surely beneficial effects. "Blessed are the peacemakers," said the Great Head of the Church Himself. And in this instance they are blessed in an eminent degree, and in a practical matter; and one in which the Church at large has the deepest interest. They have made peace; and they have done so without compromise, but with integrity, and in good will. They have prevented much imminent mischief. They have secured much certain advantage. And the whole Church is indebted to them for their discernment, their discretion, and their charity.

But there are in that diocese, as there are, it is to be feared, in other dioceses, evil spirits that are continually at work, making, aggravating, and seeking to perpetuate mischief; and though they have on this occasion, at length, been thwarted in their machinations, they are evidently bent on still further disturbing, if they can, the peace and happiness of the Church in its Episcopal operations among them. Some of these malcontents, it seems, lately found access to the congenial columns of our ultra-Protestant Church contemporary here; and the communication to which we refer is, in fact, addressed to the reverend Editors of that paper, by whom it was most unjustly refused insertion,—whereupon the appeal is made to us, and we have not hesitated to answer it, as all such appeals, whether from the clergy or the laity, shall ever be answered at our hands. We have done them *the favour*, where our clerical contemporary should have done them *the justice*. Yet is it a favour which we have felt bound to grant; and such favours, we take this opportunity of assuring the clergy, they will never ask of us in vain: for our great object is, wherever we can, to strengthen their pastoral hands, and to aid them in their parochial work, and even, as in this case, to support them in diocesan questions when they are on the side of Episcopal order, and ministerial duty, and Christian peace.

We have thus alluded to the article in question to account for its appearance in our columns, where, so general is our circulation throughout the Church, it may not improbably answer every object the writer has in view.

—We are anxious that a paragraph which will be found in another column, entitled "Cost of Keeping a Fashionable Church," should not be passed over by any of our readers, but especially by any of those who may not go along with us in our views on the subject of Churches in Debt, as given expression to in one of our leading articles last week. The statement which the paragraph gives is not ours; yet if we had sought for a case to confirm us in what we said last week, we could scarcely have obtained one better suited to our purpose.

—The complaint of a correspondent, signing himself "*A Churchman*," of the general difficulty, often almost the impossibility, that there is of *kneeling* in our churches, is a healthful symptom, coming from a layman. Certainly the point is one that has been far too much overlooked by rectors and vestries,—far too little inculcated, as a duty, by the former; far too little provided for, in their church arrangement, by the latter. Kneeling has ever been the posture of prayer, acts of confession, and other devotions, whose prerequisites are a humble spirit, and a contrite heart. And it is the posture of adoration, as well as of supplication. David says, "Let us worship and bow down, let us kneel before the Lord our Maker." And again, "We will go into His Tabernacle, and fall low on our knees before His footstool." Even our Lord Himself, though without sin, yet "kneeled down" when he prayed. Surely then His followers ought so to do, whenever they supplicate the Father in His Name—whenever they approach that Throne of Grace to which through Him alone they have access.

Now, if the clergy would but exert themselves to enforce this great duty in our Public Worship, and get its observance made *the rule*, instead of, as it is at present, *the exception*, the grievance complained of by our correspondent would soon be redressed; for it would necessitate such a provision in the churches as the case would then require—if only upon the principle of supply and demand. As it is, however, there might be infinitely more kneeling than there now prevails; for in this, as in almost every thing else, "where there's a will, there's a way." A truly devout and earnest worshipper will not care about a little inconvenience, or a little difficulty, in so solemn an act as that of the Worship of His God; and not a bare board merely, but even a hard stone would be no real hindrance to the exercise of his lowliness and his reverence before the Most High.

—A letter will be found in another column in reply to some exceptions taken by our Philadelphia correspondent to "Brotherhoods," as they are called. We were unwilling to refuse redress to even a suppositious grievance, on the part of any of our brethren in the Church; but really there does appear to us to be as groundless a case for complaint, in this instance, as ever was obtruded upon a public journalist. For surely our correspondent has a perfect right to express his opinion on such "Brotherhoods;" and when he does so in order to question their claim to that alliance with the Church which they are asserting, he has, we must assure his testy respondent, our cordial sympathy. We have ever regarded such "Brotherhoods" as very questionable things, as they are organized and directed; and we are decidedly of opinion, that the less the Church identifies herself with them, the less will she eventually have to regret. For is not the Church herself a Brotherhood; and is not that which these "Brotherhoods" are designed to do, the very practical parochial work which it is the Church's bounden duty herself to perform? Certainly it is a plausible plea they set up; that the Church does not do that practical work, and therefore such separate and independent organizations are unavoidable. But we utterly repudiate such a principle of action. If it is the Church's duty, as we contend it is, to do what the "Brotherhoods" are doing, our duty is—the duty of the laity—not to set up such substitutes for the Church's rightful and indispensable operations, but to band ourselves together *within the Church* so as to enable her to do it. Her Holy Altar is the legitimate, the divinely-appointed means of providing all that is requisite for "the necessities of the saints." We must individually "bring our gift to the Altar," as the Treasury of God; and from it must be furnished whatever is needed for the very purposes which these "Brotherhoods" profess to accomplish. No one can study seriously the Offertory Sentences, and the Prayer for the Whole State of Christ's Church Militant which follows them, without seeing that *this* is the Church's right way, and only way, of doing the work of charity and mercy which these "Brotherhoods" seek to take out of her hands. The proper course—and that which, because it is proper, God will assuredly bless—for doing the work of Christian love in the "Household of Faith," is that which the Apostles themselves adopted, and have perpetuated, when they besought the disciples to "lay up in store as God had prospered them," and "on the first day of the week" bring their gifts to the Altar. Let our friend read carefully the first eight verses of the sixth chapter of the Acts of the Holy Apostles, and then ask himself if what is there related had not reference to the very work—and that not only *within* but *by the Church*—which his "Brotherhood" is filching from the Church, and taking upon it to do? Over what business, let him question himself, was it that the "seven men of honest report, full of the Holy Ghost," were appointed—the first seven deacons, in fact, of the Church of Christ—but the very business which he and his lay-brethren are taking upon them to do, without *authority*, because without *appointment?* The organization of such Brotherhoods, then, is clearly out of order, and being so, the plan is, at least, of the nature of evil; and, whatever the Church of Loyola may do, *our* Church teaches us, that we must not do evil that good may come.

—The letter of "An American Jew," which we have inserted in another page, is one of those signs of the times which Christian men ought not to disregard. We would not breathe one uncharitable thought against our Israelitish fellow-citizens, who in many respects—religiously, as well as socially—set Christians no bad example. A Jew of average goodness, as such, has generally more reverence for his religion than only an average Christian,—as we see it, in fact, in their higher regard for their Sabbath, if in nothing else. Still, it is Christian influences, not Jewish, that all who profess and call themselves Christians should strive to diffuse; for we may depend upon it, that in proportion as Christian influences are diminished or impaired will other and opposing influences prevail and do mischief. Christianity and its antagonist, Judaism, can never be upon a religious equality: the one or the other must be in the ascendant. But it by no means follows, that Christian ascendancy is to be intolerant and persecuting—God forbid! for this would be contrary to its blessed spirit of peace and good will. The Jews *were* formerly God's own people—were once the special objects of His favour, as they remain, indeed, to this day, monuments of His long-suffering mercy, as well as involuntary witnesses of His "great salvation." Yes,—the Jews themselves, in their past history and present condition, bear irresistible testimony to the truth of the Gospel—irresistible, that is, to all but themselves, as the faithless and the perverse people they have been divinely described to be, and foretold would remain. Still must we regard them with charity, and pray for them—pray, in the words of one of our own Collects, that He who made all men, and hateth nothing that He hath made, and desireth not the death of a sinner, but rather that he should be converted and live, would "have mercy on all Jews, Turks, Infidels, and Heretics, and take from them all ignorance, hardness of heart, and contempt of His Word; and so fetch them home to His flock, that they may be saved among the remnant of the true Israel'tes, and be made one fold under one Shepherd, Jesus Christ our Lord."

THE AVENUES OF INFIDELITY.

Such, is the title that has been appended to the published charge of the Bishop of Western New York at the opening of the last Convention of his diocese—with a copy of which we have just been favoured. The subject is one of great practical importance; and the exemplary prelate, there can be no doubt, has done good service in calling the attention of his clergy to it in so marked and able a manner.

The Church, he shows, is the society which Christ established in the world; and whose organization, with its due succession of authorized ministers, has continued from Him to the present time. A branch of this society is among us here, duly instituted, and rightly sustained; subject to the same laws, entitled to the same privileges, sharing in the prosperity, and exposed to the dangers that ever have been incident to Christ's Church militant here on earth.

The point, then, more prominently brought out by the Bishop in this charge is its dangers, which arise, he maintains, from two sources,—the misconduct and errors of its own members; and the assaults of those that are without. And the latter are more particularly made the subject, on this occasion, which he urges upon the attention of his reverend brethren. "Assaults from without," he says, "can come but in two forms: force and deception. Against force in the shape of persecution, it is shielded by the arm of the law; against deception, it must protect itself."

Now, there are two kinds of deception in such a case—there is the subtle self-deception of those within, and the gross general deception of those without. Here, again, the Bishop has narrowed the subject down to the latter, whom he divides into two classes, —"Those who reject Christianity altogether, and those who receive the truth of our religion, but resist the claim of the Protestant Episcopal Church." Yet here, again, is the consideration of the subject restricted. Those who deny Christianity altogether are alone dealt with. "The Church," he observes, "is exposed to assaults, direct and indirect, from those who wholly deny the truth of God, and who seek to pervert those within the fold." And his design, therefore, is to point out to the clergy some of the avenues of infidelity through which their flocks may be approached, in order that they may apply the necessary guards. These avenues may be thus enumerated:—1. Distorted views of the doctrine of necessity, as held and taught by prominent advocates of the system; 2. A distorted view of education; 3. Distorted views of society; 4. Distorted views of the Church of Christ; 5. A distorted view of the requisites of Christian character; and, 6. A distorted ministerial character. These are severally explained and described as avenues of infidelity, as doubtless they are;—and it is made very forcibly and conclusively to appear, that in the integrity of the Church herself is to be found, under God, the only sure defence against "the fiery darts of the wicked," as they are by those various means discharged at Divine Truth; for she is not only the "witness and keeper" of that Holy Writ in which it is revealed, but the very "pillar and ground of the Truth" itself. "Our Father in heaven," it is shown, "has sent His Son to the earth with a divine message, and with ample credentials to sustain his claims, disclosing and offering salvation. That divine Redeemer called his Apostles around Him, instituted a Church and its ministry, assured them of the perpetual continuance of His Church thus established, and thus compels us to test all conflicting claims to be His Church by the plain question of IDENTITY. What Church among the claimants is in direct and traceable connection with the Church to which He gave the ministry, doctrines, worship, sacraments, and New Testament; for that must be the true Church. On this ground, as on a rock, our Church stands. We claim identity with the Apostolic and Primitive Church by a clear and traceable connection with it. Our train is on the track. From this rampart the exclusive claims of Rome, and mere modern pretensions, are to be repelled, on one side, and a plausible infidelity, on the other."

Now all this is incontrovertibly true; and would all Christians but acknowledge, adopt, and act it out, there would be a Christian phalanx against which infidelity would never dare to rear its hydra head. With the sects, with the schismatics, therefore, there rests, on this ground, a fearful responsibility. Still it is most desirable to look, first, at our own state. A rampart, we have, against infidelity, in the Church to which we belong; yet must it be made available as a means of active defence and effective resistance. The citadel may be strong, but the garrison must be faithful, and ever on the alert, or an entrance may by stratagem, if not by force, be gained by the besiegers, and all be lost. From this rampart, the adversaries of the truth of God are undauntedly to be repelled. But the effort must still be made; and unity, as well as energy, is indispensable to its success—yea, the unity of the Holy Spirit, without which, we may be assured, all will be in vain. This is the secret of the real power of the Church,—or, rather, will be, when the Church shall be found possessed of such power, and is actively and effectually exercising it over the opposition of the world. The word of the Lord unto Zerubbabel is His word to the Church in every land,—"Not by might, not by power, but by My Spirit, saith the Lord of Hosts." It is a prodigious power which the Church claims, in her dealings with this Spirit,—the power of bringing down the Spirit of God from heaven, and incorporating it in the persons of frail and fleshly man. "Think, I say," remarks one of the most forcible of modern exponents of this subject—"think of this stupendous power; and then ask if any human being could dare to assume it without authority from God Himself. If such authority has never been given, then the Church, in every one of its most solemn acts, is guilty of the most frightful blasphemy that men can conceive. If it has been given, is it not a fearful thing to make light of or dispute it?"* Most unquestionably it is a fearful thing so to do; and yet is it not done continually? We are speaking, of course, of the *power*—the power to bring down the Spirit of God from heaven to individual men, in the Sacraments of the Church. The unity of this Spirit in the Church, as a Body, is another thing,—but any consideration of this we must reserve to some future opportunity. One of the most common and most dangerous avenues of infidelity is through the denial of this power, as impugning the truth of the Church's commission from, and communion with God. It were but natural for the world to dispute, because it cannot comprehend, this power; and it is in the world that infidelity arises and gathers its strength, and musters its forces, and prepares for marching up the avenues by which Christians can be best approached. But when it is "made light of or disputed" in the Church itself—when it is to so many a mere matter of dull and dreamy formalism—when all is cold, and heartless, and unreal—when so many of them who go through it all, tainted as they are, though they may not know it, not only by the sceptical spirit of this rationalizing and mechanical age, prating about the age of miracles being gone, pretending that the time is past for spiritual gifts, and the deification of men, and supernatural communication, and all the *dreams*, as they blasphemously presume to call them, of "the superstitious infancy of the world,"—when such, we say, is the case, and this practical infidelity is not at once boldly and vigorously encountered, but rather tampered with, too often—sometimes from downright indifference, sometimes through a time-serving timidity, and at others under the pretence of *peace*—have we not the worst to fear for the interests of the truth, even "the truth as it is in Jesus!"

"It is not," says Archbishop Leighton, "the want of reason on the side of religion that makes fools disbelieve it, but the interests of their brutish lusts and dissolute lives makes them wish it were not true." And this is one, and the most froward section of the world, that is ever ready to occupy any of or all the avenues to infidelity. Nor can these, or any others of the assailants of the truth of God, be effectually repulsed, but by the aid of the same Spirit which is superior, as we are divinely assured, to all the power and might that is without it. That Spirit is one of *unity*—if we have not unity, may we not suspect that we have not the Spirit. And have we unity? We mean as a Body. That individual ministers and members have that Spirit, there can be no question. But have we it as a Body?

The fact is, we must be *real* in the concerns of religion and the Church: this is, under God, the surest way of meeting the advances of infidelity, come by which of its avenues they may. "As long as the lives of Christians," says a truly evangelical writer, "were the transcripts of their doctrine, they rendered it venerable to all, and gave a presumption there was something more than human in it, that could work such signal effects, that could so transform men as to make the adulterer chaste, the drunkard temperate, the covetous liberal, the contentious peaceable. This—this was the way to adorn the doctrine of God our Saviour in all things, as the Apostle speaks. And then the rule of contraries directs us to conclude very distant effects from our now so distant practices, that our very religion should partake of the infamy of our lives, and be thought rather a mystery of iniquity than godliness."* Here, then, is shadowed forth one great root of the evil—the evil, we mean, of the ready access of infidelity by the avenues we ourselves open to them. Nay, are there not too many of us practically in infidelity ourselves already; and do we not, by our unreality, furnish the scoffer, the sceptic, and the infidel himself, with the most powerful weapons for their assaults on the citadel of God?

"Think'st thou there are no serpents in the world,
But those who slide along the grassy sod,
And sting the luckless foot that presses them?
There are who in the path of common life
Do bask their spotted skins in Zion's sun,
And sting the soul!"

OUR ROMANIZERS.

It must be admitted by the honest mind, on every hand, that they who really deserve this term of reproach are indeed very great offenders against truth and justice, and must on this account be fearfully obnoxious to Him "who is of purer eyes than to behold iniquity." For surely deception is unquestionable and gross perfidy and iniquity. And that Romanizing in our Church is all this, it can need, one would think, no argument to prove. The Catholic principles of the Reformed Church to which we have the happiness to belong, are utterly irreconcilable with those which separate us from Rome; while these, again, not only stigmatize but denounce, and, could they gain the ascendancy, would inevitably destroy us. Romanism, therefore, stands first in hostile array against the Church which has thrown off its corruptions and debasements, and which now presents to the world the One Catholic and Apostolic Church of Christ, in all its primitive purity of doctrine, and ordinance, and organization. Such, then, are our respective positions. The Reformed Catholic Church "contends earnestly for the faith once for all delivered to the Saints." Romanism insists upon the doctrine of another, a new, a corrupted faith. The one is the unadulterated faith of Christ and His Apostles, as received, carried out, and handed down, by their immediate followers, the Primitive Fathers. The other is the subtle contrivance of those who "teach for doctrine the commandments of men." The one declares that "Holy Scripture containeth all things necessary to salvation; so that whatsoever is not read therein, nor may be proved thereby, is not to be required of any man, that it should be believed as an article of the faith, or be thought requisite or necessary to salvation."† The other pretends that Holy Scripture does *not* contain all things necessary to salvation, and that even what it does contain is only necessary in so far as it is certified as such by its own fallible councils, and that there are also other things—oral traditions, human decrees, and Papal appointments—which have not only the force of God's Holy Word, but actually supersede it. Nay, it virtually makes fallible men not only to overthrow the authority of God Himself, but to usurp His Divinity, and pervert it and debase it, with awful blasphemy.

Thus not only can we have no peace with Rome, but we are bound, by our own sacred and solemn obligations to God Himself, to resist it even to the death, if need be, as the Holy Martyrs resisted it whose blood has proved to be, as it was predicted it would, the seed of the True Church. They who are Romanizers among us, therefore—who yearn after Rome themselves, and use arts and devices to send others there—or who even palter with its principles, and run the risk of promoting their adoption, whether by word or deed: such men, if such there be, are undoubtedly adversaries of the Truth, and "enemies of the Cross of Christ." They are traitors to the holy cause to which, in the sight of God, they had solemnly committed themselves. They are disloyal to their Church—they are unfaithful to God. Not in the character of her teaching only, but, as in another of the Articles of Religion, their Church expressly declares,—and they have assented thereto,—"the Church of Rome hath erred, not only in her living and manner of ceremonies, but also in matters of faith,"*—that certain of her doctrines are "fond things vainly invented, and grounded upon no warranty of Scripture, but rather repugnant to the Word of God,"†—that some of her injunctions are "plainly repugnant to the Word of God, and the custom of the Primitive Church,"‡—and that other of her ordinances are even "blasphemous fables and dangerous deceits."§ As well as this, there is also an enslaving of the individual conscience—a closing up of the only discriminating faculty of the mind in the things of the soul. The individual responsibility is thus ignored; the Priest is put in the place of conscience,—it is him with whom the soul has then to do, and not with its God. The individual judgment, as well as the individual conscience, is thus placed under human, instead of divine direction.

There is thus between us and them "a great gulf fixed"—yet a gulf which they, by coming, through God's grace, to a knowledge of the truth, may pass over and come to us, and be rescued from the fearful perils of their false position; while we, unless we are led astray, and become perfidious, and degenerate, and turn the grace of God into licentiousness, can never pass it, seeing that it must involve us in the most fatal mists of error and delusion. Romanism, therefore, we repeat, is the great enemy of our Catholic and Apostolic Church; and he who, either directly or indirectly, sends any there, will certainly be obnoxious to that fearful, yet divine denunciation—"It must needs be that offences come, but woe unto that man by whom the offence cometh."

The great, the God-directed Reformers of our Mother Church, who shook off the baneful dominion of the Popes, and restored their Zion to its pristine simplicity and purity, have left us Forms of Worship, Codes of Doctrine, and Principles of Discipline, which it is our duty to embrace, to follow, and to cherish. Well is it observed by one of their most worthy successors in the ministry—"The rules of faith which they drew up in our Thirty-Nine Articles,—and the Canons by which is regulated the discipline of the Church,—and the Book of Common Prayer, which they compiled from the ancient liturgies,—all these, as belonging to our Church, founded on the Word of God, and authorized by primitive practice, we must take for granted as true and spiritual, and receive in submission and obedience. We must submit," he continues, "as a child to his mother. We must neither hanker after the peculiar rites and ceremonies of the Church of Rome, which, however beautiful to the imagination, are not primitive, nor must we dream of mere ideals—ideal notions of spiritual religion with the Independent, or Quaker, or Ana-Baptist, or Methodist Dissenter. We must consider ourselves as blessed beyond all possible desire in our good and holy Church; remembering that her many defects and shortcomings are not in her theory, but in her practice; not in her as she ought to be, but in her as she *is*, by reason of individual delinquents and temporary accidents, which will, by prayer and perseverance, be swept away. We must not judge by individuals, but by principles. We must join our hand to a great work of restoring what has been lost, and saving what remains. And for the present we must thank God that our Reformation was carried on, not like the Lutheran, *without the Church*, but *with the Church*; that we still have among us God's holy ministers, who can trace their authority to preach, and baptize, and administer the Holy Eucharist, by episcopal laying on of hands, in a direct line from the very Apostles, even as they do from Jesus Christ."‖

Now, it is to this great work of "restoring what is lost, and saving what remains," that we of the CHURCHMAN have humbly "set our hand." Our course is directed to no object that is not honestly and strictly favourable to the interests of the Church. We labour feebly, yet faithfully, to restore, and to build up. And we seek, with humility, yet with fidelity, to "be watchful, and strengthen the things that remain, that are ready to die."

It is not, perhaps, very surprising that they who are involved in the degenerate system by which that which has to be restored has been lost, and they who "love to have it so," should be displeased with us for what we do, and should affect to suspect us in our motives to that course, and our means to that end. It has ever been the fate of those who have presumed to deal honestly with whatever might be amiss. Others judge of them by themselves. The spirit that actuates such is too often a selfish one, and they take it for granted that ours is equally unworthy and mischievous. But the plea of Andrew Marvell will hold good in sacred, as in secular things, that as "all societies of men do in process of long time gather an irregularity, and wear away much of their primitive institution—therefore the true wisdom of all ages hath been to review at fit periods those errors and defects or excesses that have insensibly crept in." And they are the true friends of such societies who would thus reform, that they may preserve them. They are the true friends of the Church, be assured, who act upon this principle—who strive to remedy any irregularity that may through carelessness have been gathered—to restore whatever of her primitive institutions may, whether by indolence or degeneracy, have been worn away—and to correct whatever errors or defects may, whether by compromise or by corruption, have crept in.

They are no Romanizers, assuredly, who labour for such objects as these, however their corrective influences may provoke those whose worldly or selfish interests may thereby be disturbed, to clamour against them. But *these* are themselves the Romanizers,—the men who contribute to make shams and unrealities of the Church's sacred ordinances—the worldly, the indolent, the careless, the hollow-hearted; these are the real Romanizers among us, and most of the unhappy perversions that have occurred may be traced to their misconduct. Ardent, earnest, and sensitive hearts are repelled by their evident insincerity, indifference, and inattention. These can never be satisfied with the husks that are doled out to them of religion or the Church, and are therefore driven to seek elsewhere that spiritual food which they want as the strengthening and refreshing of their souls. How many are precipitated thereby

* Sewell.

* "Decay of Christian Piety."
† The Sixth Article of Religion.

* Art. XIX. † Art. XXII. ‡ Art. XXIV.
§ Art. XXXI. ‖ Bennett's Letters.

into an abyss of delusion and desolation—how many fearfully find out, only too late, what a worse thing has befallen them—how in escaping from Scylla they have made shipwreck on Charybdis, it were indeed most melancholy to think. But the Romanizers in all such cases have been they whose derelictions or delinquencies have operated against them. The declaration of the Bishop of Exeter, in one of his late pastorals to his clergy, will apply as forcibly in our own, as in our Mother Church. "If Romish principles," observed that venerable and exemplary prelate, "have indeed prevailed, and still do prevail among many members of our Church—what has led to this most lamentable result? I will frankly state my own conviction, and will, as your Bishop, invite you, not to adopt it because it is mine, but to give it, on that account, your grave consideration. I believe, then, that to earnest-minded, intelligent, and reflecting men, as we must own many of those who have left us to be, the most effectual of all the inducements to abandon their loyalty to their Church, has been *the wanton disregard of the principles of that Church, which is too often exhibited by many even of her clergy*. For instance—when we see ministers of large and populous towns acting as if it were their main duty to raise, or keep alive, some ignorant prejudice—or to swell some low party clamour among their people—denying and calumniating, it may be, neighbouring ministers, more active, more zealous, and therefore more successful than themselves—*limiting, meanwhile, their own services within the narrowest bounds—neglecting those plain directions of their Church which they have solemnly pledged themselves to fulfil—'keeping holy' none of the prescribed festivals in commemoration of Apostles, and Saints, and Martyrs—closing the House of God, except on Sundays, as if among the countless thousands committed to their charge there were none who were desirous of joining in the 'Communion of Saints' on any other day*. Still worse, talking, and even teaching of the Church, which is the Body of Christ, as if it were an empty name—of His Sacraments, as if they were mere ritual ordinances—of the whole wondrous and mysterious scheme devised by God's wisdom and mercy for the restoration of fallen man, as if it were solely a matter of internal personal feeling,—when, I repeat, we see and hear these things, we may condemn, we must lament, but we cannot wonder at the indignant impatience which has driven sensitive and earnest minds to seek, even in the corrupt system of Rome, something less unsatisfying than they have been compelled to witness at home."

THE CROSS.

It is somewhat remarkable, that almost at the very moment when the Judge of a so-called Church Court in England was pronouncing a judgment in condemnation of the Cross, as an ecclesiastical emblem, a Bishop of our own Church should be uttering words rejoicing at its restoration in both the reformed branches of the Catholic Church from which, along with too many other things so capable of being adapted to "the use of edifying," the puritanic prejudices of degenerate days had unhappily expelled them. It was with reference, it will be remembered, to the great movement of latter times, "when the Church set herself to resuscitate and reclaim those old Catholic elements which had been ever a real and essential part of her system, but which for a long period had been too much in abeyance, and too much overlooked," that our respected Provisional Bishop exultingly observed, "the old Catholic symbolism grew again into favour, and the purest branch of the Church of God on earth refused any longer to ignore or eschew the most affecting sign of the Christian faith, merely because it had been abused and dishonoured by one of the most corrupt." What a contrast, then, is there not presented in these two incidents! In England, such are her trammels as a State establishment, that the Christian heritage of the Church is denied her by a law she herself, in her spiritual integrity, has never enacted, and must needs repudiate; while in America, where the Church is free, and can have her perfect work, she can indeed "resuscitate and reclaim" all those Catholic elements which are "an essential part of *her* system," as they are of that of her Mother Church, whether they are to be demonstrated in the adoption of the "most affecting sign of the Christian Faith," or in any other expressive symbolism, or reverential ceremonial, regulated in their appropriation, when necessary, not by Acts of Parliament, dictated by State policy, and altogether "of the earth, earthy," but by her own legitimate canons, in her own ecclesiastical councils, where spiritual not political interests are the objects in view.

Nor need there ever be any apprehension, that free though we are, as a Church, to adopt the "old Catholic symbolism" in any form we choose, we shall be likely, as Rome has done, to abuse and dishonour it through superstition; for there is that in our purer, because more Scriptural system, which would always prevent it. The Cross is an emblem full of sacred, interesting meaning, and one the very name of which is made, in Holy Writ, to represent the essence of the Christian's faith, and all that is well-founded, holy, and true in the Christian hope. "The Holy Ghost," says the thirtieth Canon of our Mother Church, "by the mouths of the Apostles did honour the name of the Cross, so far that under it be comprehended not only Christ Crucified, but the force, effects, and merits of His Death and Passion, with all the comforts, fruits, and promises which we receive or expect thereby." Its use as an emblem may be traced to primitive times,—as a symbol, the visible representation of a spiritual thing, and the indication of a great truth, the object of our faith and hope, the sign of a holy mystery, the assurance of a cherished privilege. "The Cross," says the judicious Hooker, "is for us an admonition, no less necessary than for them (the believers of old) to glory in the service of Jesus Christ, and not to hang down our heads as men ashamed thereof, although it procure us reproach and obloquy at the hands of this wretched world." And he alludes to a passage of Seneca's Epistles, recommending the exercise of imagining the presence of some wise and good person, since "witnesses at hand are a bridle to many offences"—observing therefrom, that "if men of so good experience and insight in the maims of our weak flesh, have thought these fancied remembrances available to awaken shame-facedness, that so the boldness of sin may be stayed ere it look abroad, surely the wisdom of the Church of Christ, which hath to that use converted the Cross, it is no Christian man's part to despise."

Still, there must be discretion, there must be reverence, in the use of this, as of all other emblems, in our Christian course. It is a holy sign, and must always be regarded as, in all respects, a spiritual and Scriptural emblem, highly suitable to those who are not ashamed to confess the faith of Christ crucified, but are resolved ever manfully to fight under His banner against sin, the world, and the devil. *In hoc signo vinces*, was the motto assumed by the Emperor Constantine, after having seen a cross in the air, which he considered as the presage of victory. And so may the Christian conquer, in his warfare against the enemies of his soul; for it is a sign which he bears on his forehead, as imprinted there when he was made a member of Christ.

Yet the Cross is but a symbol,—full of solemn and sacred meaning, it is true,—an emblem that must be ever precious in the Christian's eyes, and edifying, too, when regarded aright. But as to go through forms in religion merely for forms' sake, is a dreadful hypocrisy; so to use so holy a symbol for mere ostentation is a piece of gross profanity, if not blasphemy itself—especially if thus abused in the presence of God, and under the pretence of a religious service. To reverently make forms, or symbols, the vehicles of conveying to the mind religious truths, or records or remembrances of some great doctrine, or stimulants or provocatives to deeper devotion, or greater earnestness, in our religious life,—which is the sense in which the Church desires them,—then shall we be rightfully and beneficially using them, in the honour of Christ, and to our own salvation. We have the authority of Durandus for the universal use of the Cross in churches in and long before his day, and that it was placed there "to teach us that, from the midst of our hearts, we must love the Redeemer."* And the expression of the Anglican Canon we have referred to, that "the Scripture doth set forth our whole redemption under the name of the Cross," is of itself an argument in favour of such an emblem that is an answer to all objections against its use. A striking illustration of its deep significancy is presented in one of the insignia of royalty in England—*the Orb with the Cross*, which at the coronation is given into the sovereign's hand by the officiating Archbishop, who says—"*And when you see this Orb set under the* Cross, *remember that the whole world is subject to the power and empire of Christ our Redeemer. For He is the Prince of the kings of the earth; King of kings, and Lord of lords; so that no man can reign happily that deriveth not his authority from Him, and directeth not all his actions according to His laws.*"†

The Cross, we admit, is abused—it may, in superstitious systems, be liable to abuse. But, as the Canon already quoted, truly says—"The abuse of a thing doth not take away the lawful use of it." Rome has abused it, and still abuses it, by turning it, as she does many things else, to superstition and idolatry. But with us *Protestants*, and in this cold, material, irreverent age, there is little fear of that. The tendency of all the influences around us is in quite another direction. The world has too much outgrown the Church, to leave much room for reverence in its holy things, let alone superstition. And this is strikingly and painfully exemplified in the common, we had almost said the profane use, even of this same holy emblem, the Cross. For do we not constantly see it, not only on the Prayer Books, but on the jewellery ornaments of gaiety and fashion, worn by those whose conduct often, with that sacred symbol in their hands, or on their persons, is anything but that of His disciples, who, to become such, He Himself has declared *must deny themselves*, and *take up their Cross, and follow Him?* It is not, then, we say, with us, turned to superstitious uses, but rather to profane. We object to its use, therefore, most decidedly, in the hands of such desecrators of so holy an emblem. We object to it, indeed, in the hands of any, as a mere personal adornment—or an excuse, which some of the clergy make it, for wearing trinkets which are unbecoming the gravity of their character and function. In its proper place—as a significant and sacred symbol—let it by all means be employed: but only "to the use of edifying," and in reason and in honour. It is the badge, indeed, of our Christian profession; and every loyal subject of Christ's kingdom, every faithful soldier enlisted under His banner, must ever feel constrained to declare, in the words of the Christian poet—

> "Yet will we not conceal the precious Cross,
> Like men ashamed."

THOUGHTS ON CURRENT EVENTS.

So far as we are informed at the time of writing this, the partizans at Washington are still persisting in the disgraceful course of stopping the wheels of government, because none of them are strong enough to elect a speaker who will be the tool of the clique to which he is indebted for his seat. The President, however, weary of this contemptible struggle, has, to the great annoyance of the demagogues, sent in his Message. By so doing he has given great offence, and some very discreditable reasons have been assigned for his action. For ourselves, we think that he has done no more than his duty, and has administered a wholesome rebuke to all the factions.

As to the Message itself, those who have read our last article, know that we dissent very widely from some of the views on domestic matters which it expresses. It is therefore fair to say, that in some of the other views, on kindred matters, we entirely concur. But the important portion of the Message is that which concerns our foreign relations, especially those with England. It seems that there is really a question, or rather, perhaps, questions between the British and American governments, and of such a nature as may be attended with calamitous consequences. They relate, however, as we some weeks ago ventured to surmise, not to the trumpery quarrel about the very improper attempt of the British government to recruit in our country, but to the affairs in Central America. It would seem that the Monroe doctrine is to take the place of the Washingtonian doctrine of avoiding entangling alliances, and that there is some danger of our assuming the protectorate of Nicaragua, if not of all Central America. The present idea of the Monroe doctrine is, that it is to constitute us what the Romans were at one time in Italy, and what the British are in India, the *quasi*-sovereigns, who are to settle all disputes, and dictate to all other states what they shall or shall not do. This is a position which we should not hastily assume. It has always been found to terminate in an unlimited series of annexations.

The immediate questions between Great Britain and us, relate, however, to the interpretation of what is called the Clayton Bulwer Treaty. It certainly does not appear that this treaty is a masterpiece of perspicuity, and we do not think that any extraordinary ability has been displayed by those who have attempted its exposition. The supposed ambiguity, if it be one, had, probably, its origin in an attempt on one side to get by means of an unexplained expression that which would not have been directly conceded. Each party understood the language in its own sense, and the two senses were different. We cannot suppose for an instant that Great Britain ever intended to relinquish any rights which she possessed or exercised. But the ground which she now takes, that the treaty was prospective, in the sense in which she uses that word, is utterly untenable. It was a very happy hit which Mr. Buchanan made when he relied on Vattel's axiom, that we must not interpret that which has no need of interpretation. This idea has been sometimes better expressed in the phrase, *Ubi nulla ambiguitas, ibi nulla interpretatio*; where there is no ambiguity, there can be no interpretation. There is no doubt that in one sense the treaty is prospective, and if there were no other word in the clause, the meaning of which is in dispute, than occupy, it might well be said that it meant that Great Britain would not begin to occupy; yet it is upon this very word occupy that Mr. Clayton is reported, somewhat strangely, to rely, as sustaining his interpretation. But the clause stipulates also that the parties must not exercise dominion. Now a treaty may be prospective, and yet, if it provide that the party will not exercise dominion over a territory in its possession, it will, according to the ordinary use of language, exclude him from prospectively exercising the dominion which he had previously acquired. The true difficulty in interpreting the treaty lies in giving a meaning to the words Central America, and to the word dominion.

We do not think that there is any reasonable doubt, that the British ministry, when they ratified the treaty, did not intend to include in the idea of Central America, the Balize, or the island of Roatan, nor do we suppose for an instant, that the American Government did not intend to include Roatan in that idea. About the Balize, there may be more doubt; but it is very probable, that the Americans did regard Balize as a part of Central America. The British did not regard those places as parts of Central America, because they rightfully or wrongfully claimed them. The Americans did regard them as belonging to Central America, because they believed the British claim not to be well founded. The not entering into the subject so as to bring this difference clearly into light, is the cause of the whole question. Had Great Britain been asked explicitly to say that she relinquished her claim on Balize and Roatan, to Nicaragua, or any other of the Central Republics, she would certainly have refused so to do, unless some compensation had been offered her. Of this there can be no doubt, and this is really the argument on which she relies to sustain her construction of the treaty. It proves that it was her construction, but it does not prove that it was the true construction, any more than the sincerity of our own Government in its belief proves our construction to be the true one. The true construction of a treaty depends, not upon the understanding of either party, but upon the true meaning of the words. If Roatan and Balize do not belong to the British, they are parts of Central America. Whether they belong to the British is a very complicated question. As at present advised, we should be disposed to say that they do not.

Another dispute is about the meaning of the word dominion. Great Britain has agreed not to exercise dominion over the Musquito shore, but claims a right to retain her protectorate over the Indians. She says that she never intended to relinquish that protectorate, and that she cannot do so with honour. On the part of the American Government, it is said that this protectorate has never had a lawful existence. It can scarcely be denied, that it had and has a practical existence. The case is not like those of the Balize and Roatan, in which the only thing which the British had to relinquish was dominion. Great Britain says that she relinquished all dominion over the Musquito coast, and claims none, and is precluded by the treaty from acquiring any, but that the protectorate she did not relinquish. Mr. Marcy and Mr. Buchanan, and, we suppose, Mr. Clayton, maintain that the condition of these Indians is such, that the protectorate is the same thing as dominion. Why, then, was not the word protectorate added to dominion? It was known that Great Britain claimed, and *de facto* exercised, a protectorate over the Musquito Indians. It was known, too, that the state of the Indians was then the same as it is now, and therefore such as, in the opinion of the American Government, renders the protectorate equivalent to dominion. It was known that Great Britain did not call her connection with those Indians dominion, but protectorate. Why, then, was she not asked to relinquish the protectorate specifically? We fear because it was known that she would not so do. Protectorate is not dominion; and on this fact of the case the American argument is, that protection is equivalent to dominion. But, still, it is not dominion—is not within the words of the treaty, and therefore, not within its meaning, as it was certainly not within that of the British.

The case is certainly one of an unpleasant appearance, but it must be capable of several solutions, and such seems to be the belief of those who administer both Governments. It does not seem necessary or probable, that either Government—although both may deem it expedient to appear pugnacious—would be willing to incur the guilt of a war, if any reasonable solution can be found. H. D. E.

Baltimore, January 5, 1856.

* Rationale Divinorum Officiorum.
† Form and Order of the Coronation Service.

NOTES AND COMMENTS.

Practical Work of the Church.—A correspondent calls our attention, it will be seen elsewhere, to the sense of pastoral duty, and the progress of the Church's practical work so conspicuous at St. Barnabas', Pimlico, as contradistinguished from the too popular ecclesiastical *dilettante*-ism of the day. Another striking instance of this has met our eye in one of the last numbers of the London *Times* that have come to hand. Writing on the subject of the proposed Institution in honour of Miss Nightingale, Mr. Skinner, the Senior Curate, says:—

> It is just in proportion as this Institution is likely to meet our wants that any of us will subscribe to it from higher considerations than the obvious one of gratitude to Miss Nightingale; and it is only by expressing our wants that they have any chance of being known or appreciated. My want is this—it ought to be the want of every parochial district in London—I want a body of women to help me. I care not what you call it. Let me have the thing, and let the name go. I want to have the solid, substantial, real, practical blessing of the Church at work visibly in the disease-stricken chambers of the poor. I want gathered together in a definite, fixed, established place in my district, known of all, accessible to all, beloved of all, a body of earnest Christian-minded women, living in the bonds of faithful love and duty to the English Church, having food and raiment, and therewith content—not to be searched out among well-disposed neighbours, and rendering hired service to the sick, but going forth freely to answer every call, and giving love and sympathy and real service, without money and without price—their hearts absorbed by that Divine command—"Be ye merciful as your Father also is merciful." Such is my want.
>
> And my hope is this—that the Nightingale Institution will be a school where such women may be sought and found, trained in all the practical work of their vocation, and formed upon the blessed spirit of her whose name they will be privileged to bear.

The Church and the Masses.—Under the above heading, our Methodist contemporary, the *Western Christian Advocate*, says:—

> The accumulations of vice and degradation about great cities is truly alarming, and calls for immediate and effective remedy. In our country, the evil is also increasing with similar strides. Not only the increase of population in our cities, but also the increase of foreign Roman Catholic population gives a new impulse to the evil. There is, therefore, great need of the most vigorous measures, in order to arrest the mischief. The use of lay agency is called for, in order to meet the want. As far as the Methodist Episcopal Church is concerned, her local preachers, her exhorters and leaders, could be advantageously employed in this field.

Now, all this is very praiseworthy as far as it goes; but it can never reach the real root of the evil. There is no authority to justify the entering upon such a course of labour, there is no promise that a blessing will accompany the effort. Our Blessed Lord has promised indeed to be with His Church even unto the end of the world, and the gates of hell shall not prevail against her. But in no sense can a sectarian body be regarded as His Church; and with no confidence of success, therefore, can the members of such a society go forth in the name and on the mission of Him whom they virtually repudiate by cutting themselves off from that Sacred Body of which He is the head and everlasting corner-stone. "Whoever would be saved: it is necessary before all things that he hold the Catholic Faith."

Reading the Sacred Scriptures.—The following paragraph has found its way into several of the papers. It professes to be a plan for reading the Bible through in the course of the year:—

> During January, read Genesis and Exodus; February, read to 10th Deuteronomy; March, to 15th of 1st Samuel; April, to 15th of 2d Kings; May, to 5th Nehemiah; June, to 100th Psalm; July, to 50th of Isaiah; August, to 20th of Ezekiel; September, to the end of Old Testament; October, to the end of Luke; November, to the end of 1st Corinthians; December, to the end of the New Testament. About sixty-five to seventy-five pages per month, or about two pages for every week-day, and four pages for every Sunday.

How much more appropriate is the Church's way of reading Holy Scripture. Not a vague, task-like routine; but a consistent, well-considered bringing out of all the great historical and doctrinal verities of the Catholic Faith, day by day, as the Christian year goes on step by step from one holy landmark to another, pausing to contemplate and adore at each successive event of our Blessed Lord's life upon earth, beside the manger in Bethlehem, at the foot of the cross on Calvary.

"Why is Unitarianism at a Stand Still?"—Under the above caption the *New York Observer* has the following paragraph:—

> This question is thus answered in the *Inquirer*, a Unitarian paper: "The solution is simply this—the Unitarianism of most of our pulpits does not gain ground among the people, because it is unsuited to the people. It does not come home to their feelings, or warm their hearts, or inflame their devotion. And the people want exactly what we (as a body) do not offer them—a hearty, glowing faith." That solution may be satisfactory to some minds: it is only partially so to ours. We find a more complete explanation in the fact that the popular mind is becoming more and more awake to the fact that the denial of the Deity of Christ is the denial of Christianity—a virtual ignoring of the Gospel—and that the Christian religion without a Divine Saviour in it, is as preposterous as a living man without a head.

This is no doubt most true: there can be no religion without Christ. But can it with any justice be said of other Protestant sects, any more than of Unitarianism, that there is a "hearty, glowing faith." After all, Unitarianism is but the logical development of ultra-Protestantism,—the natural manifestation of mere Protestantism, in fact; and it is impossible to avoid the conclusion, that we have in truth but two alternatives, Unitarianism or a mild form of Infidelity, or the Faith of Christ's Holy Catholic Church in its fulness. Anything lying between these two points is but a compromise, and an illogical, unsatisfying form of belief, —a mere reliance on negations, or a belief in believing.

Is the Roman Church the Parent of Liberty?—In an article in *Brownson's Review*, on the Papal Constitution of the Roman Church, it is affirmed that—"In founding the American State, our fathers were so directed and overruled by Providence, that they retained from the old civilization of Europe only those principles which harmonized with Catholicity; and added to them only those principles which the Popes had for ages been urging in vain upon European statesmen. . . . It must suffice us, however, for the present, to say, that if the Church had had the constituting of our civil order, we are unable to see how she could have framed it more to her mind. Here neither the State nor the individual is absolute. The State does not absorb the individual, nor the individual the State. We have liberty by authority, and authority by liberty." Thus like all despotic powers, ignoring man's responsibility and individual action, the Roman Church is ready to seize upon and claim those fruits of freedom of which far other influences were the offspring. "Here," adds her apologist, "she can treat individuals as units, not as mere cyphers, for such they are in the political order;" whereas, we know, Rome, in its system of Papal dominion, does nothing but follow that order.

Infallibility in Human Judgment not Wanted.—The correspondent of a London journal remarks on the sentence given in the case of St. Paul's and St. Barnabas':—

> Seven columns of reasons in small type do not satisfy the defeated party, and they appeal. The decision of Dr. Lushington is rational and satisfactory; but the whole affair would be ridiculous but for the serious questions connected with it. Of the intellect of those who set their hearts upon the foolish ornamentation, and of the sincerity of those who profess to be unable to go to church while it exists, other people will form their own estimate. We sadly want an Infallibility, to prevent such unseemly contests. Could we not manage a *Concordat?*

There is nothing wanted of the kind. What is complained of is any interference in a matter which concerns the consciences of the members of the congregations of St. Paul's and St. Barnabas'; human and unsanctified, that is, legal judgment, undertaking to deal with the integrity of religious rites, and to test by some technical standard the truth and significance of holy symbolism. As we have already stated, whatever the ostensible object of the prosecution that has been instituted may be, the practical effect of it is to vex devout and pious members of the Church Catholic, and to do so that the Catholic principles of the Church may be triumphed over and brought into disrepute. Those principles are infallible; human judgment can to no extent affect them; and, in vindicating the necessity of the Church of England being emancipated from the thraldom of the State, we have indicated the means by which the practical recognition of those principles might be saved from intrusive interference, and religion, pure and undefiled, be brightly reflected—not from secular statutes at large, but from hearts informed with the faith of the Catholic Church, and with a sense of obligation that the directions of the Prayer Book be faithfully complied with. "In no case," says Bishop Jeremy Taylor, "can a true reason and a right faith oppose each other."

St. Luke's Home.—We have received the Fourth Annual Report of Managers of St. Luke's Home for Indigent Christian Females. In presenting their Fourth Annual Report the Board of Managers express their gratitude for the increasing interest and labours in behalf of the Institution. This would not appear from reference merely to the sum received during the past year. The amount is less than that of preceding years. This, however, is easily explained. Hitherto the Institution has been principally managed by the rector of St. Luke's Church and those under his more special direction. The absence of the rector for nearly a year withdrew that oversight under which the interest of the Home was fostered. Many donors and subscribers have simply failed in their offerings from not having their attention called to the charity. Since the Treasurer's report was made up for the year, there has been a steady and cheering increase of the treasury. The recent reinforcement of ladies, constituting a Board of Associate Managers, has placed the Institution in a highly advanced position. The expenses of the Home have of late been materially increased. "It may be remembered," continues the Report, "that for the first year or two the inmates came mostly under that feature of the Constitution which provides *free rent and fuel*. Now most of them receive fuller or entire support from the Home. This more needy class is constantly increasing upon us. As a consequence, we have the enlarged expenses for nearly the same number of inmates. The Board invite all, who may feel an interest, to visit the Home, 543 Hudson street. They will find there an aged and grateful company, growing, it is hoped, in grace, feeling the evening of their days softened and fraught with comfort, and affording satisfactory testimony to the judicious and useful disbursement of the funds which God has inclined the hearts of any to place at their disposal." It is most cheering to learn that so praiseworthy an Institution is going on successfully in its Christian work, and we cordially wish God speed to the band of noble-hearted men and women who have devoted themselves to the furtherance of an object so holy.

What Doing Things Wrong Exposes One to.—A Western paper gives the following among its items of "Entertainments:"—

> A lady by the name of Bostwick leads the music of Calvary (Episcopal) Church, New York city, and is called, by way of eminence, "The Musical Directress of Calvary Church." Dr. Francis L. Hawks is rector of said church, and himself and several of the members of his congregation, wishing to show a lively regard for the abilities of the aforesaid Mrs. Bostwick, she was tendered, in theatre *parlance*, a complimentary benefit in Niblo's Saloon, December 21st.

Muntz's Paddle Wheels.—This invention having been brought under our notice, we have taken especial pains to examine its merits, as compared with those now in use. None of the latter have been pronounced perfect even by their inventors, the nature of materials coming in to interfere with very specious, and, if capable of execution, well nigh perfect plans. Thus we have had the horizontal dip by means of long levers imitating the movements of the web-footed bird, but beyond the model, it was found impossible to combine with its ingenious mechanism the required strength. Dead water on the run and backwater, from which no paddle wheels that we have known to to be in use, provide means of escape, constitute an immense deduction from the power of sea-going engines; the requirements of existing paddle wheels even put a limitation on the load of the steamer, by their failing to act efficiently when submerged; and these, again, occasion a further waste of power, when from deficient cargo or consumption of fuel, they are too highly elevated. The invention of Mr. Muntz, whilst combining, in our estimation, greater strength than any of these, and affording more efficient protection to the floats, which approach a wing-like form, anticipates and does away with the chief difficulties known to and experienced by all our engineers, his floats cutting, invariably, the water edgeways, counteracting by their action the water formed on the run of vessels, obtaining with a deeper dip a greater strength of hold, and on rising to the surface following the lines of the vessel, thus escaping the task of sustaining the large and impeding body of water which naturally flows in a straight course. Diagrams are necessary to explain the arrangement of float and rim by which these and other advantages are realized. Mr. Muntz, the inventor, is, we understand, a son of the celebrated member of the British Parliament of that name, and is now adapting his invention to one of our tow steamboats.

New Year's Publications of the Church Book Society.—Some very attractive little books, bearing the imprint of 1856, are just issued by this society. "Willie and Robert," "Sketches of Dingle Parish," and "Little Dora, or the Lord's Day a Sign," are the titles of these story books, which will have many attractions for the young, and will go to reward, no doubt, many of our deserving Sunday scholars. They are got up in a superior style to the general run of such juvenile publications.

Free Churches.—A correspondent in Georgia informs us that the following churches have Free Seats:

Advent, Madison; Ascension, Cass county; Good Shepherd, Cave Spring.

Ancient Manuscript.—A codex of Pliny the elder, containing about the seventh part of the "Natural History," has been discovered by Dr. Fredegar Mone, of the University of Heidelberg, in the Convent of St. Paul's, Carinthia.

Advertisements.

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Literature.

Our Church Music. A Book for Pastors and People. By Richard Storrs Willis. New York: Dana & Co.

There is so much that is good, and true, and forcible, in this *expose* of our Church Music—there are so many striking evidences adduced of its anomaly and its unreality, and so many valuable hints as to its reformation and re-application, that one's regrets are only increased and intensified, as these things are developed in the perusal, that its author should, in the first place, have committed the mistake of confounding the Music of the Sects with that of the Church, and, in the next place, that he should be with such slight pretensions to the character of an Ecclesiologist. These unfortunate circumstances impair a work which otherwise might have had a sterling character, and have been of great practical utility to the Church at the present day. But the Music of what is truly and legitimately the Church, must of necessity be, in some of its essential points, so distinctive in its quality and in its arrangement, that to treat of it in conjunction with that of the various dissenting bodies is to destroy its peculiar character; while the importance of a knowledge of Ecclesiology, in treating such a subject, may be estimated by the fact, that the only organization of modern times that has succeeded, with any general effect, in asserting and applying the right principles of Church Music, is the Ecclesiological Society of London. No one, probably, in our Mother Church has, since Marbeck, done so much for the restoration of her rightful Music, as the Rev. Mr. Helmore, whose "Psalter Noted" has enabled so many congregations to do what they never could manage before—*chant the Psalms;* and whose "Manual of Plain Song" has already had the effect of restoring in numerous instances, and invariably, we understand, with the most devotional effect, the correct and solemn musical ritualism of the Church. And Mr. Helmore is one of the luminaries of that Society, under whose auspices the "Hymnal Noted" has been published, in which he has adapted the veritable music of the Church to her ancient Hymns, the translation of which, and their rendering into English verse, has also been ably performed by a member of the Society, the Rev. J. Mason Neale.

But Mr. Willis, whose little work is before us, views all the religious communities as alike *Churches,* and their music as all *Church Music;* while the unhappy circumstance of his being unacquainted with Ecclesiology, and with correct ritualism, of course prevents his being conscious of his error. The Services of the Church are so different from those of the Sects, that their music can never have any close affinity,—unless, indeed, as is, in fact, too much the case, the music of the Church's Service is confined exclusively to the Metrical Psalms and Hymns, which are, properly speaking, intrusions into our Liturgy, as we have received and adopted it from our Anglican Mother. Not that Hymns were ever intended to be excluded. For it is well observed in the Preface to the Hymnal Noted—which is designed to supply the acknowledged want of an English Hymnal—that "the omission, at the Reformation, of one entire portion of the ancient ritual, treasured up in the Latin devotional books of Western Christendom—the source from which our Book of Common Prayer is derived—though necessary, could not be otherwise than injurious;—and although the course which for a time involved this palpable loss to all who could understand the Latin Hymns, was the only apparent alternative for the avoiding of greater evils, it must be allowed that the translation into English of the really Catholic Hymns, in such wise as to be capable of being sung to the old Catholic tunes, was a work second only in importance to the translation of the Psalter, the Offices, and the Liturgy, and their adaptation to those holy strains in which, for many generations, the incense of Prayer and Praise had (with no material change from the forms of the early Church) ascended to the Throne of God." So that here we have a definite object—here we have Church Music referred to as it exists, and has ever existed, in its distinctive peculiarities,—Catholic, not Sectarian,—pure, simple, sanctified, as the music of the Catholic Church; and, as such, that particular kind of music, particularly applied, which the Sects can never find it altogether congenial to their systems to appropriate.

Mr. Willis's ideas of Church Music, confused though they sometimes appear by reason of his mixing up the Church and the Sects together, are yet, in many respects, correct. "Church Music," he observes, "in its complete embodiment, then, of clergy, choir and people, is to be found perhaps, in modern days, chiefly in Germany only: and even here to a very small extent. In the modern Church we have, for the most part, the exclusive institution of the choir. It is quite time that our imperfect musical system were extended beyond this. With the clergy as musical auxiliaries in religious service we cannot do much, until the tongues of students in theological seminaries are loosed to sing the praises of their Maker," &c. This, however, is but partially true. In England, quite as much as in Germany, is such an embodiment to be found, more or less, where the "movement" has extended. But where would it apply—where could the clergy have the opportunity of performing their own part, which, as with everything else they do, is distinctive and special, but in the Church, which alone has a ritualism adapted thereto? "In Germany," he says again, "there is said to have existed an old Churchly ordinance, that the candidate for Orders should pass his examination in Church Music as well as Theology. It was expected of him that he should be able, at least, to play and sing the familiar chorals of the Church. And, certainly, in our day, the least that can be expected of clergymen is—that they be intelligently informed on the subject of Church Music: so much so, as to secure its proper application in Divine Service. For it should be borne in mind, that one-half of the actual worship of the Christian Church is embodied in music." Now this is "an old Churchly ordinance," not in Germany only, but in the whole Catholic Church; and no one can study our own Liturgy, with any care, without seeing how indispensable such an acquirement is. The *Plain Song of the Church*—which dates back to pure and primitive times—was the only proper medium for the solemn and devout performance of Divine Service; and it is so still, if full effect is to be given to our sublime Ritual, as set down in the Prayer Book. And this was among the things deemed meet and right to be retained at the Reformation; and even the martyr Cranmer himself composed a musical adaptation of the Litany, which is used in the Anglican Church to this day.

But even if we confine ourselves to the Psalms and Hymns of the Daily Morning and Evening Prayer of our Church, we shall see how true is Mr. Willis's remark, that "her actual worship is"—or ought to be—"embodied in music." At Morning Prayer the *Venite,* the *Te Deum* or the *Benedicite,* and the *Jubilate* or the *Benedictus,* (to say nothing of the Creed,) are all songs, and therefore should always with as much necessity be sung, as the Metrical Psalms and Hymns themselves. Then there are Daily Psalms of the Psalter; and see how Mr. Willis bears us out in all we have contended for as respects their use in our Church Services. He has been showing what the Psalms really are, and how much their versifications have marred and perverted them; and he thus winds up:—

> The conclusion, then, it seems to me, is irresistibly forced upon us by the result thus presented, that the versifiers of the Psalms, though rendering good service to such extent as they have furnished a collection of many fine sacred lyrics *based upon* the Psalms, *have more harmed than helped* the cause of sacred song in the Christian Church, by making these a *substitute* for the original Psalms. The Psalms should unquestionably be sung just as they stand, in the admirable form of the *chant.* When we see to how successful an extent not only a choir, but a whole congregation, can chant entire Psalms, as in the Church of the Holy Communion, (Rev. Dr. Muhlenberg,) New York, there seems to be no excuse for using anything less admirable or devotional than the language of Holy Writ. Let the versified Psalms remain in use if need be: there are many most excellent lyrics among them, and no sacred poetry could have a better basis, surely, than the Bible Psalms: many of these also are endeared to the Christian Church by long and hallowed association: let them remain then,—only, let us not make these a *substitute* for *original* Psalms in our worship—an office which they are by no means fitted to fill.

But then this of course involves an engagement of the heart and the affections of the congregation. Their united exclamation is, or should be—at any rate, the words are put into their mouths—"O come, let us SING unto the Lord;" while, according to our common practice, it ought rather to be, "O come, let us *read* unto the Lord." Or, again—"SING unto the Lord a new *song,* let the congregation of saints *praise* Him;" which, in fact, ought to be, "*Read* unto the Lord, &c.;" while the *praise* itself is literally ignored. And is there not an awful *sham* in all this? For surely it is not what it is set down, and what it is pretended it is—singing praises unto God, whom we assemble to worship!

Mr. Willis's reproof is here forcible and true. "Comfortably seated," he says, "in an erect and easy attitude, they (the congregation) appear not unlike to people in a concert-room—there is a performance of music going on, and they are listening." But this is not Divine Worship! As he well observes further on—

> "Hearing a choir sing—*is not worship.* Reading the hymn through in a merely intellectual attention to the thought—*is not worship.* A solemn feeling—*is not worship.* Such a feeling is often the result of architectural or artistic causes. A person, for instance, has entered a cathedral. He is awed by the grandeur and solemn hush of the place. He yields to an irresistible feeling of solemnity, and afterwards goes away and feels, perhaps, as though he had worshipped. Not so. He has merely indulged in what might be called *architectural awe.* Such a feeling is a legitimate effect of elevated art. But this *is not worship.* The place and the supreme Object of worship lie higher than mere architecture, or music, or sculpture, or painting, artistically enjoyed, bear the soul. For, in the enjoyment of art, as in the enjoyment of natural scenery, we are recipients; the mind, therefore, is in a passive state. Whereas, in worship, the mind is in an active state. We must rise *through* nature to nature's God: and, in sacred art, unless the soul be impelled forward one step further, to definite religious action, it is not in a condition of worship. For no passive state, no condition of mere feeling, can involve this. Worship involves an act. Feeling may, and should, accompany this act, but cannot constitute it. And in sacred song we must not only, as a mere act of intellection, attain to the thought of the words, but we must *utter that thought upward to God*—before we can be said rightly to worship.

Not that he would do away with choirs,—neither would we, only let them really be *choirs* and not *orchestras.* But he would have the choir to lead the congregation—and so would we—not be their substitute. Choir music of itself, indeed, is only a performance by others—not our own. Happily does Mr. Willis remark—

> The hindrances to worship experienced in music by choir, now enumerated, are not encountered in congregational song. Here we have individual and audible utterance; the mind is thereby nailed to the succession of words, and to the thought. Others are not performing an act of worship for us while we are listening to that performance. We listen to no one; for we are participators. We criticise no one; for our mind is not in that attitude. Neither the difficulty nor the charm of music unduly withdraw our attention from the words we are uttering; for congregational song is, or should be, both simple and familiar: there is enough quiet charm in the music for interior effect, but the tones remain subordinate to the words, which, in a devotional act, must have the pre-eminence in our minds. The music being thus simple and familiar, we are enabled freely to utter our petition, or our praise, in the doubly beautiful language of music and poetry. The poetry expresses the thought—the music expresses the feeling; and the two ascend, like twin-doves of the soul, to heaven.

These are unquestionably right ideas. Would that clergy and congregations would alike see their truth and force, and seeing, act upon them.

To some other ideas of Mr. Willis, however, we must take exception. For instance, when he asks—

> Can we pray in music?—can we confess our shortcomings and ask for forgiveness in music? Therefore, in addressing directly the Supreme Being, a language of the intellect—the intelligible language of words—cannot be subordinated to a mere language of the feelings, whose signification is so indefinite as is that of music.

Here he is evidently mistaken. We *can* "pray in music." Some of our finest Hymns, and many of the sublimest Psalms, are prayers. And we *can* "confess our shortcomings and ask for forgiveness in music." What is the Litany but this, which, when sung by priest and people, as it is intended it should be, is the most solemn and affecting of all our Liturgic forms.

Again—Mr. Willis is wrong when he objects to the Catholic usage of singing the *Tersanctus* only from its legitimate commencement of "Holy, holy, holy," &c., —its very title of *Tersanctus,* indeed, showing that *there* is its legitimate beginning. This Seraphic Hymn was thus used, we find, in the Liturgy of Antioch and Jerusalem in the Fourth Century. Yet does our author adduce it as an instance of improper interruption in the Service. He says it is—

> In the Communion Service, where the following words occur:
>
> "Therefore with angels and archangels, and with all the company of Heaven, we laud and magnify Thy glorious Name, evermore praising Thee and saying"—
>
> Here, in some churches, the congregation, who are repeating aloud these words, are suddenly interrupted by the choir, which finishes the sentence thus—
>
> "Holy, holy, holy, Lord God of Hosts, heaven and earth are full of Thy glory," etc.
>
> It is scarcely possible to repress one's impatience on having the words thus taken from the lips, and the mouth thus closed. Indeed, we know not how choirs are authorized in doing this, for the instructions that this passage may be "said or sung," include certainly the *entire* passage,—not an incomplete and fragmentary part of it.

This, we say, is a mistake. The celebrant says, or ought to say, the words, "Therefore with angels," &c.; he recites them as introductory, or invitatory to the Hymn itself, beginning, "Holy, holy, holy," &c., which is of itself the *Tersanctus* priests and people are to unite in singing.

Other strictures of Mr. Willis, upon the popular style of music, alike in our own churches, and the places of worship of the sects, are very pertinent and sometimes very powerful; and we are quite sure that wherever the influence of his book is allowed to prevail, a most salutary reform will soon be effected. We strongly commend it, therefore, to all and sundry in the Church, but more particularly to rectors and their wardens and vestries. We have less hope of organists and choirs, not only because they are too much wedded to the present corrupt system, but too much personally interested in it, and, with their wrong ideas, a reform would be no gain to them—or at least they fancy it would not. Still, we should be glad if they would read, nay, *study,* Mr. Willis's book. In all our considerations, however, it is men and boys only that we have in view as choirs. Women and girls have no more business to officiate in that than they would have to officiate in any other part of Divine Service. And there will never be any thorough reform in the present vicious system, until they are excluded altogether, and induced to occupy their proper place in the congregation. This is one indispensable requisite. Another is, having the choirs in their rightful position *in the chancel,* side by side with the officiating ministers themselves, instead of being perched aloft behind the congregation. Let these things be done, and Mr. Willis's ideas—or the chief of them—carried out, and we might soon see our Church Music, instead of being the worst, become the best portion of the Sacred Services of the Sanctuary.

Napoleon at St. Helena. Collated from Memorials of Conversations and Confessions. By John S. C. Abbott. New York: Harper & Brothers.

The spirit of blind partizanship in which Mr. Abbott treats everything Napoleonic, quite removes his labours in this line from the pale of criticism. Mere laudators, who take their key-note from the common throng, are not worthy of any special judgment; and if Mr. Abbott has not suppressed all his moral sensibilities, we must conceive him the victim of that profound dissimulation in which Napoleon indulged, and which these conversations and impressions were intended to enforce. The world worships physical success—in no form rendered more attractive than in dazzling military triumphs;—there is a *prestige* in the possession of material power that affects the senses even of those who deem themselves most guarded against its seductions. Dissevered from any spiritual influence, and aided by no high moral attribute, its possessor may yet become an object of unqualified admiration to the mass—for all men assume to be judges of its worth, because appreciating its manifest and tangible benefits. In Napoleon—that object of ideal worship—we find a prodigy of physical power, realizing itself in every form of material success; his mental organization so wondrous and vast as to pervade, by all accessible channels of material influence, the masses of mankind with its own energy, more especially the vulgar and the base. Such a prodigy, appropriating all that could be isolated, and sapping in its growth the strength of the world by rendering every element of progress subjective to the material, could only be the product of those concurring influences which preceding times had engendered, and of which Napoleon was the unquestioned embodiment, rising in superhuman proportions, and enthroning himself in the hearts of the masses. His plans were only frustrated by the elements themselves —"in the South, the sea; in the North, air and fire" —so rightly did he estimate positions, and individualize events, and locate plans; so uniformly side with the strongest interest, so readily avail himself of all the elements of strength, evolved or latent, in the struggle of conflicting principles. Severed from military triumphs, and from the admiration which present, past, or the hope of future success might have engendered, his after-life became, in substance, like a mock-heroic epic; the gratification of an illusion, spent in the endeavour to commend still further his own disinterestedness, to persuade the world that its interests were identified with his own.

Who, then, was this man, claiming to be "in the interests of civilization;" what the provided compensation for the enormous expenditure, increased taxation, loss of men and material, which the execution of his plans entailed; with great interests disturbed, commercial, financial, and monetary relations imperilled, opposition curtailed, destroyed, and swallowed up? The answer is in his aim—the exaltation of physical power over higher elements that infallibly lead to self-development and actual progress; submerging every other consideration—himself the Moloch of national greatness, centralizing and directing all the elements of strength. Material signs which none can gainsay; statutes and codes, the unprejudiced acceptance of the work of past experience; grand public internal improvements over Europe, which nations dissevered might not have reached for centuries; encouragement of all interests, individual and national, not militating against his own, already identified as those of France,—in all the departments of her government, in the extent of her aggrandizement, in the enthusiasm of her people, the first and last exhibition of his power, attest the might of his concentred energies, by which, without inheritance, he seized and grasped all. It is evident all he needed for universal supremacy was the common acknowledgment of his physical ascendancy; kings who would be his prefects might still rule; he only dispossessed the Spanish princes from the irreconcilable broils among themselves, for Ferdinand and his son were willing servants, and added Spain to France when his brother Joseph imitated the King of Holland; Holland he changed into a Viceroyalty only when he could find no trusty but submissive tool, contented to be nominally *King,* but simply *Viceroy.* The formidable power gained in new alliances was fully sufficient without military conquest. In accordance with this, he offered physical advantages: to France, Turkey; to Austria, Italy; to Prussia, an extended seacoast, and the minor states of Italy; to Spain, Portugal; to Naples, full immunity and protection to its political interests. He failed in bribing England only because he had no bribe rich enough to offer; had he entered Arabia, he would have rallied its most powerful tribes together, offering himself to them as the fulfiller of Mahomet's set decrees. Like Mahomet, he had but the one principle of remorseless destruction to those who would not submit to his sway. Islamism itself he recognized, not for the value of the faith, but the strength of its bond; it had combination, and therefore power. In like manner he estimated the Roman Church, regarding her as inimical and hostile till his physical supremacy was acknowledged, proffering in return "to exalt the Pope beyond measure, to surround him with grandeur and honour, to suppress all his anxiety for the loss of temporal power, and make an idol of him." What a wonderful ability to discover the capacities and conditions of physical rule, to discern the influence of the material over spiritual impression, is in the scene of his eliciting, by the mere power of his conversation, the famous Concordat of Fontainebleau from the Roman Pontiff, by which was surrendered his own temporal supremacy! What a picture for history is the revelation of the Pope to the affrighted Cardinals after its consummation! What a spectacle to the Christian world had Paris taken the place of Rome, and Christianity been beheld subject to the physical sway of a fatalist! All the forms of religion were to be pervaded by his own mental energy. Napoleon would have thus aggrandized to himself the attributes of a demon, "giving gifts to men." That material energy might rule the world in his person, rivers of blood were made to flow. Personifying to the French their own insatiable vanity, a vanity willing to be gratified at any sacrifice, he became their Providential Avenger. He was the product of the nation's crime, a prodigy formed by those convulsive throes of crime that would not occur but for previous repression of all the higher elements of progress; in a word, Napoleon was foreshadowed by the unscrupulous, the vain, and heartless Robespierre, and the mocking and infidel Voltaire. He was the overcharged thunderbolt that spent itself in wasting wars; and the world would never have been brought to gaze on such a monster of iniquity; nations would never have been degraded to bring themselves, under his iron rule, to the condition of beasts of burden; France itself would never have been so deluded to the sacrifice of her braves, but for the long antecedent and swiftly accumulating iniquities of Rome in her despotic sway over the consciences of men. We charge the Church of Rome, so nearly bribed and enslaved by Napoleon, with inducing those convulsive throes, in which the vital elements of a nation's strength bespeak the impossibility of further repression; but which, with but slight and sufficient unity, leave them the more submissive,—weaker, but more restive under oppression. Rome is responsible, by her despotism, crushing God's providential men, for the extremities to which nations are thus driven.

In the present disturbance of the nations we trace her influence; for the wide diversion of mental energies, leading men away from God, exhibited on the continent of Europe in every form of intellectual pride, fed by those discoveries of science which might have been rendered of avail to disclose the conditions of life, and the reality of the One Catholic Church, and in causing men to forget Christ, the only source of combined power, compels them to resort to the shifts suggested by present emergencies, to sustain a physical balance of power. Like Napoleon, the European powers take events, instead of principles, to sustain themselves. The spiritual is far from being antagonistic to the physical; mental energy and physical power made of Napoleon, uninfluenced by it, a monster of materialism, endowed with superhuman energy, resolving everything into himself; it is only by their harmonious union that those vital energies which conduce to self-development and progress can be rightly developed, and God glorified in His creatures. Christ promised all power to his Apostles; which could only come from the subjection of the physical to the spiritual. The Church militant and the Church triumphant should be One. The great defect in its spiritual operation is the imperfect organization of the former. Truth thus oppressed may force its roots through a hostile soil; but the spiritual element can never attain its due position, and must therefore fail of its due recognition and development. It is well for the world that Napoleon was arrested in his career—that his gigantic labour to enthrone the uncompromising despotism of the physical on the living faith of man's individuality and nations' responsibility, and so make succeeding history a succession of events capable of human precalculation and arrangement, fell away in fragmentary masses; though we are ready to acknowledge, that his disturbance of long constituted forms which, in their hoary growth, had swayed down the individual energies of man, resulted in such an impulse to human progress as must ever bid defiance to a like design. Such men as Napoleon may have imitators, but are without successors; they are the product of their own age and time. Napoleon III. is attempting the feat of Napoleon I., to bring into captivity the Church of Rome. The Vatican is forewarned of his intentions; whilst the necessity of conciliating the influences evoked by the action of Religion,—influences emanating from the Church of England,—will ever set a limitation on his designs—will ever announce to a too presumptuous and defiant spirit, "Thus far shalt thou go, and no farther!"

The Christian Life; its Courses, its Hindrances, and its Helps. By Thomas Arnold, D. D., late Fellow of Oriel College, Oxford. Philadelphia: Lindsay & Blakiston.

This is a republication of an English work, which, from the distinguished position and eminent abilities of its author, long the head master of Rugby School, has attracted much attention, and is therefore entitled to more than a passing recognition at our hands. His aim—to use his own language—is "to revive Christ's Church," the accomplishment of which he looked for in the expulsion of "the antichrist of priesthood," and the restoring its disfranchised members—the laity —to the discharge of their proper duties in it, and to the consciousness of their paramount importance." For ourselves, we cannot conceive that anything is wanted, on the part of the laity, in order to their exercising their due influence, but individual religion—that the priestly office in any way interferes with, or has in any way assumed their functions. In an elaborate introduction, Dr. Arnold charges the celebrated "Tracts for the Times" with a tendency to disfranchise the laity, and to set up Antichrist in an Episcopal clergyman, taking to himself unauthorized prerogatives. What, then, has Dr. Arnold, the exponent of "Christ's Church," to set up in opposition to "Mr. Newman's false Church?" Whatever his own personal attachment to the Church of England—and this was undoubted—he is little removed from endorsing the artificial groundwork of all the Protestant vagaries and systems of imposing intellectual pride, in declaring the Church to be "changeable because man is changeable;" "not a revelation, but an institution, to enable changeable man to apprehend the unchangeable;" "changeable in its means for effecting its object;" "changeable in its details, because the same treatment cannot suit various diseases, various climates, various constitutional peculiarities, various external influences." "Dr. Arnold's Church"—we cannot call it Christ's Church—is, in fact, empirical. Adopting the false proposition, that "men are craving something deeper than satisfied the last century," the very hopelessness with which he looks out on the good and evil influences commingling in the world, leads him yet further off. "Opposite tendencies," indecisive and indeterminate elements, "good and bad, alternately predominant," leave him at a loss for the tendency of existing movements, and cause him to deny our power to estimate "the general tendency of the whole period," whether it is "ebb or flow." He is baffled in the attempt to separate the elements which his pure and upright mind is earnest to distinguish, disclosing, in the following words, the very source of his error:—

> Wherefore he who would learn wisdom from the complex experience of history, must question closely all its phenomena, must notice that which is less obvious as well as that which is most palpable; must judge not peremptorily or sweepingly, but with reserves and exceptions; not as lightly overrunning a wide region of the truth, but thankful if after much pains he has advanced his landmarks only a little; if he has gained, as it were, but one or two frontier fortresses, in which he can establish himself for ever.

Thus, by his own confession, he looked to phenomena, instead of to the principles by which these might be resolved; proffering, at the first, to reconcile apparent contradictions, but ending in nothing better than prudential considerations. All with him is confusion in the Church and in the world; failing to know that the one is absolute in her form as the truth that she conveys, and that the other, with all its manifest evil, bears assured signs of progress—a progress coming from the Church, and not from the mass. The return tide at least saves us from stagnation. Dr. Arnold would adjust, and nothing more, his principle being that of equipoise; and he accordingly accounts for defective action, on the part of the laity, by the trenching of priestly prerogatives. We could have praised the work but for its Introduction, exhibiting success in specialities, but lamentably failing in generalization on the presentation of the vital principles that connect these.

Sophie Kennedy's Experience; or, The Stepmother. By Lucy Ellen Guernsey. New York: Church Book Society.

This is another attempt to produce a Church novel, —a small one, but in a literary point of view not altogether unsuccessful, everything considered. But it wants, we humbly think, that prominent and distinctive Church character which should distinguish the publications of such a Society as that whence it issues. It is a pleasant narrative, and is calculated to have a good effect upon the youthful mind, for which it is provided; though it might, without any deterioration of its interest, and with a better development of its design, have brought out the doctrine and discipline of the Church with fuller effect, and to a more profitable purpose.

Evenings with the Romanists; with an Introductory Chapter on the Moral Results of the Romish System. By the Rev. M. Hobart Seymour, M. A. New York: Robert Carter & Brothers.

We are weary of seeing Romanism incompetently met by men who perceive not a few of its evils, but neither divine their true source, nor can suggest a remedy. The writer of this volume employs the fallacious argument that all the Protestant Sects exhibit a practical unity in their agreement to refer to the Scripture on matters of faith, which, in the abstract, is about as meritorious as their agreeing to live on the same planet. We never find such writers allowing to the Church of Rome any claim of Apostolicity; they would destroy and not reform; they spend more time in lauding their tenets than in directing attention to the means of regeneration. At the same time, we must acknowledge that Mr. Seymour has given practical effect to certain conversations had with Romanists, under the very shadow of the Vatican; and the moral results of the Roman system, as deduced by him, are certainly in some of their aspects novel and striking.

The Divine Love. By John Eadie, D. D. Philadelphia: Lindsay & Blakiston.

These discourses partake of a devotional and exhortative rather than a critical character. They contain many pleasurable expositions of the action of divine love, and are throughout animated with the intention to inspire a sense of reality in the mysteries of Christ's humanity, to incite to the contemplation of Christian relations both on earth and in heaven, and, though from a Presbyterian pen, may form a not unwelcome addition to the library of Churchmen. The style is graceful, succinct, and attractive.

Autumn Hours and Fireside Reading. By Mrs. C. M. Kirkland. New York: Charles Scribner.

We have already cursorily noticed this issue as one of the Christmas gift books. For vivid sketches of character, the record of countless varieties of individual impressions, for earnest feeling, playful fancies, and satiric and humorous allusions, Mrs. Kirkland may always be relied on. She especially excels in depicting the broader shades of character, and appears ever to write under the influence of strong emotion and with well intentioned purpose. She is the novelist of social life, the opposer of selfishness in every form, often disclosing it where its very opposite might have been conceded. She has the merit of continually aiming to give heart to those who, in secret consciousness of good, labour on without recognition and without pretension. Such a book surely suits the kindly feelings which a New Year engenders.

The Kansas Region. By Max Greene. New York: Fowler & Wells.

This is a compendious and faithful description of the scenery and climate of Kansas, with an exhibit of the character of its indigenous productions, the capabilities of its soil, the facilities it provides for trade, to which information is added the results of experience and extended observation, so far as these effect the well-being of pioneers and others. None of our merchants engaged in the Western trade will fail to have a copy on their desks. A serviceable map is appended.

Village and Farm Cottages. New York: D. Appleton & Co.

The value of this neat book is in the simplicity, beauty, and economy of the designs, suggested or recommended; the clear exhibit of the details by which the respective value of each may be judged, and its applicability and suitability determined. We have seen many books with similar pretensions, but these have chiefly been foreign adaptations, or have failed to supply a sufficiency of designs to recommend

them to other than a limited class. The chapters on the choice of a lot, the adoption of a plan, and on principles as applied to details, are good for all. In the scenery attached to these designs, there is a slight recognition of the desirability of taking into consideration its character as applied to style. It is a book well worthy the attention of the clergy, who have it so much in their power, in country parishes, to benefit, with their advice, the labouring portion of their parishioners in the matter of their homes.

The True Catholic, for January, contains three Editorial Papers, viz.: The Federative System of the Church; Reflections on English Matters; Note Thereon; a large number of Selections, and a full and instructive chapter on Church Affairs.

We have received the *Knickerbocker* for January. Occupying a foremost place among the periodicals of the day, this favourite monthly becomes only more and more a favourite with each successive issue. One opens its pages with a pleasant anticipation of entertainment, and very seldom has anything to complain of at the end, except that the entertainment has been too short. It is deservedly, and in no stereotyped phrase merely, one of our most popular Magazines.

The Schoolfellow, for January, is full of holiday cheer. A number of clever illustrations, and a large amount of more than ordinarily readable letter-press, cannot fail to ensure popularity to this periodical.

Brownson's Quarterly Review, (New York Series, No. 1,) for January, contains the following articles:—1. The Constitution of the Church. 2. "The End of Controversy Controverted." 3. Catholicity and Literature. 4. Transcendental Road to Rome. 5. Great Britain and the United States. 6. Le Correspondent. Recent Publications. This ably conducted Review is now published by Edward Dunigan & Brother, 151 Fulton street.

First Book Published in British America.—The first book published in British America was "The Psalms in Metre, Faithfully Translated for the Use, Edification, and Comfort of the Saints, in Public and Private, especially in New England," printed at Cambridge in 1640. The version was made by Thomas Welde, of Roxbury, Richard Mather, of Dorchester, and John Eliot, the famous apostle to the Indians. The translators seem to have been aware that it possessed but little poetical merit. "If," say they, in their preface, "the verses are not always so smooth and elegant as some may desire and expect, let them consider that God's altar needs not our polishings; for we have respected rather a plain translation, than to smooth our verses with the sweetness of any paraphrase, and so have attended to conscience rather than elegance, and fidelity rather than poetry." After a second edition had been printed, President Dunster, of Harvard College, assisted by Mr. Richard Lyon, a tutor at Cambridge, attempted to improve it, and, in their advertisement to the godly reader, they state that they "had special eye both to the gravity of the phrase of sacred writ, and sweetness of the verse." Dunster's edition was reprinted twenty-three times in America, and several times in Scotland and England, where it was long used in the dissenting congregations.—*American Publishers' Circular.*

Statistics of German Publishing.—We learn from the *Athenæum Francais*, that during the first six months of the present year, there were printed in Germany, in all, 3,879 different works. Of this number, there has appeared from the presses of Leipsic and Berlin, 1,169; 598 from the first of these cities, and 571 from the latter, showing that Berlin is but 25 works behind the great publishing mart of Germany. After these two great centres, comes Stuttgard with 197 publications; Hamburgh, 96; Munich, 93; Ratisbon, Frankfort on the Maine, and Halle, each 62; Breslau, 56; and Castty Dresden, Brunswick, Erlangen and Weimar, with many others yet smaller. In the thirteen cities which have been named, have appeared in all 2,018 works, nearly two-thirds of the whole number. It is not less interesting to know the part taken in this publishing of books by the different States of Germany. Here Prussia is far in advance of her neighbours: she has produced 1,242 works, when Saxony has only printed 724; Austria, 715; Bavaria, 397; Wurtemburg, 270; Hanover, 109. The lowest ranks in this scale of production are occupied by the city of Lubeck, the Grand Duchy of Luxembourg, and the Principality of Waldeck: each have issued but 3 publications; Lippe Detwold only 2; Antarlt Bernbourg and Hesse Hambourg, one single one each. Besides these, many German works have been published in other countries: 155 in Switzerland; 31 in Russia; 16 in Hungary; 12 in France; 10 in Belgium; 6 in Denmark; 3 in Holland; 1 in England: in all, 235. This statement gives as the total of all the works published in the German language, during the first half of the present year, 4,114.—*American Publisher's Circular.*

Advertisements.

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The Churchman.

THIS OLD ESTABLISHED CHURCH NEWSPAPER, WITH A VIEW to its greater practical usefulness in the cause of Religion and Virtue, is now placed in a position of entire freedom of all party and personal influences, so as to make it at once an independent and popular paper for the Church, and in furtherance of the moral and social improvement of the people. Its motto is, "The Church of the Living God, the Pillar and Ground of the Truth;" and it seeks, in a fearless and uncompromising spirit, to give the fullest and truest effect to the principles involved in this Shibboleth. Its great object is the assertion of that truth. It knows nothing of High Church or Low Church; but only The Church, in its Scriptural principles and Apostolic order. In pursuance of this righteous purpose, being no respecter of parties or persons, but going boldly for the truth, and striving earnestly against corruption and abuse, whether within or without the pale of the Church, this journal has recently excited much animosity in certain quarters where self-interested motives have prevailed. The honest and hearty feeling of right-minded Churchmen is therefore appealed to in support of a paper which is devoted to the cause of Christian truth in all its fulness and integrity. The unreality that unhappily abounds in the Church is a source of incalculable injury to her own interests, and to those of religion generally; and to remove this evil is one of its most anxious aims. Religion is the only thing that can rescue the country from the downward tendency of its political institutions; and this must be sought for in the Church. The value of the Churchman to this cause, in its present operations, is being testified to by some of the most influential of both clergy and laity, in all parts of the Union; and its claims to extended support are therefore put forth anew with the most trustful confidence. It has lately been pronounced of the Churchman, by one of its contemporaries, who consistently and decidedly dissents from its Church views, that "in its literary and typographical mechanism it takes a position which leaves it with no superior in the whole range of the American Press, whether secular or religious;" and to sustain this high character, no expense or exertion will be spared.

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All Communications for the Editor, and Advertisements, must be addressed to the *Churchman Office, Trinity Building, Broadway, New York.*

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PROGRAMME OF A COURSE OF LECTURES FOR the benefit of the Charity Fund of the P. E. Brotherhood of New York, to be delivered in the Lecture Room of the Mercantile Library Association, Astor Place, on TUESDAY EVENINGS, commencing at 8 o'clock.

January 15th.—Lecture V.—*National Characteristics.* By Eugene Lawrence, Esq., of New York, Author of "The Lives of the British Historians."

January 22d.—Lecture VI.—*Aids to Culture.* By the Rt. Rev. John Williams, D. D., Assistant Bishop of Connecticut.

January 29th.—Lecture VII.—*The Character of Charles I.* By the Rev. A. Cleveland Coxe, Rector of Grace Church, Baltimore.

February 5th.—Lecture VIII.—*The Body as a Residence.* By Lewis W. Mansfield, Esq., of Cohoes, N. Y., Author of "Up-Country Letters," &c.

February 12th.—Lecture IX.—*Life in Boston, Two Hundred Years Ago.* By the Rt. Rev. Thomas M. Clark, D. D., Bishop of Rhode Island.

February 19th.—Lecture X.—*Mohammed, His History and System, as Compared with Christianity.* By Rt. Rev. John H. Hopkins, D. D., LL. D., Bishop of Vermont.

PRICES OF ADMISSION.

To the Course—Gentlemen, $2; Ladies, $1; Members of the Brotherhood, $1. Single admission, 25 cents. Tickets to be obtained at the office of this paper; of Thomas N. Stanford, No. 637 Broadway; Dana & Co., No. 381 Broadway; the members of the Brotherhood generally, and of the following Committee: Thomas P. Cummings, No. 121 William street; John H. Ruckel, No. 220 Greenwich street; E. W. Welchman, No. 84 Broad street. nov29-tf

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GENERAL

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je21-1y

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THE FRENCH PROTESTANT INSTITUTE FOR YOUNG GENTLEMEN.—Boarding and Day School, under the direction of Prof. ELIE CHARLIER, of Paris, will be opened on the 12th of September next, in the large and convenient building, No. 48 East Twenty-fourth street, near Madison Park. This Institution will present a thorough course of instruction in all its branches. Its speciality will be the French language; the system of education based on European and Amerrican experience. Comfortable arrangements are made for a limited number of boarders. Prospectus, containing full particulars, testimonials, &c., to be had by addressing as above.

REFERENCES.

Paris—A. Thiers, ex-First Minister of State; Rev. J. H. Grandpierre. Geneva—Prof. Merle D'Aubigne, D. D. Boston—Prof. A. Guyot, Prof. Louis Agassiz. New York—C. King, LL. D., Rev. J. Ferris, D. D., LL. D., Rev. S. H. Tyng, D. D., Rev. F. Hawks, D. D., Rev. Wm. Berrian, D. D., Prof. H. Crosby, W. C. Bryant, H. Peugnet, Rev. Gorham D. Bennet, of Spingler Institute, and many others. nov29-tf

CHESTER FEMALE INSTITUTE, ARMONCK, WESTCHESTER CO., NEW YORK.—Rev. I. Dyckman Vermilye, Rector. Terms—One hundred dollars per Session of 22 weeks, payable in advance. Music, with the use of Piano, an extra charge of $10 per quarter. Sessions commence first Mondays of May and November. Applications for admission or for circulars to be made to the Rector.

Among the many pleasures and satisfactions attending my visitations, in different parts of the Diocese, not the least has been my visit to the Rev. Mr. Vermilye, of Armonck, Westchester county. The "Chester Female Institute" at that place, conducted by himself and Mrs. V., (the young ladies residing in their family,) is one of the most cheerful and best ordered which it has ever been my good fortune to meet. I had no opportunity of witnessing the instruction; but from the well known character of Mr. and Mrs. Vermilye, and from the general tone of the family, and of the interesting young people, I feel the greatest confidence in expressing my entire concurrence in the approving words of my lamented predecessor.

Horatio Potter,
Prov. Bishop of the Diocese of New York.
September 21, 1855. my3-tf

THE MISSES ROHR RESPECTFULLY INFORM their friends and the public that their Day and Boarding School, No. 151 West Thirty-fourth street, will be re-opened on Thursday, September 13th. Circulars can be obtained at their residence, No. 151 West Thirty-fourth street. jy26-tf

BOARDING SCHOOL FOR BOYS, NORWALK, CONNECTICUT.—C. M. SELLECK, Principal.—This School will commence its second session on Wednesday, the 5th of September next. The School is located in a central yet retired part of the village of Norwalk, Connecticut. This place borders on Long Island Sound, about 40 miles from New York city. By means of New York and New Haven Railroad, communication between the two places is rendered easy, frequent, and rapid.

Every facility will be offered for a thorough prosecution of all the English and Classical studies necessary to a preparation for college, or for engaging in any of the commercial or active pursuits of life. The Classical department will be under the charge of a competent teacher, who will devote his entire time to that division of the School; also, the division of higher Mathematics and the Natural Sciences. Tuition will be given in the Modern Languages; also, in Music, Drawing, etc. The design of the Principal will be to secure to the pupils placed under his care a thorough and complete preparation for College or for Business. The proper physical, mental, and moral cultivation of his pupils will also engage his strict attention.

The number of scholars is limited. The terms of the school are $225 per annum. The Modern Languages, as also Music and Drawing, are at an advanced charge of the above rate.

Any information in relation to the School will cheerfully be given, either by personal application to or correspondence with the Principal, at his residence, Norwalk, Conn. He has the pleasure of referring to the following persons:

Rev. R. B. Van Kleeck, D. D., New York; Rev. Wm. C. Mead, D. D., Norwalk, Conn.; Rev. T. W. Coit, D. D., Troy, N. Y.; Rev. T. A. Starkey, Albany, N. Y. oct18-tf

ROSE HILL BOARDING SCHOOL FOR YOUNG LADIES, at Danbury, Conn., Mrs. G. M. WHITE, Principal.

The Summer Term commences the first of May, and the Winter Term the first of November, each consisting of twenty-two weeks. The number is limited to twenty-five; the location is elevated, its grounds afford ample facilities for exercise and recreation, and the house is airy and commodious.

For reference and terms, apply to the office of the *Churchman*, or to W. T. Pinkney, President of the Astor Insurance Company, 67 Chatham street, or to C. H. Roach, Esq., 826 Greenwich street, or 21 Park Place, New York. a5-1y

DRAPERS AND TAILORS.

CIRCULAR TO THE GENTLEMEN OF NEW YORK AND ITS VICINITY.—*WM. S. VANDERBILT & BROTHERS' GENTLEMEN'S AND BOYS' FASHIONABLE CLOTHING STORE, NO. 408 BROADWAY, NEW YORK.*

WM. S. VANDERBILT & BROTHERS, through the medium of this circular, return their sincere thanks to the gentlemen of New York and the surrounding country, for their kind and liberal patronage extended towards them, and hope, by attention to business, to merit a continuance of their favours. We have on hand, at all times, a choice selection of French and English

CLOTHS AND CASSIMERES.

Also, a large assortment of Plain and Fancy

SILK, SATIN, AND VELVET VESTINGS

We have constantly on hand a large stock of

READY-MADE CLOTHING,

consisting of Black and Coloured Cloth, Frock, and Dress Coats; Black and Fancy Cassimere Pants; Black and Coloured Silk and Velvet Vests; together with a large lot of

BOYS' JACKETS AND PANTALOONS

Made up in the latest and best styles, and of the best material.

GENTLEMEN'S FURNISHING ARTICLES,

in great variety, constantly on hand.

Merino, Canton, and Shaker Flannel Shirts and Drawers; Fancy Silk and Satin Cravats; Superb Black and Coloured Kid Gloves; large assortment of Gents' Half-Hose, together with a great many other articles in the furnishing line.

WM. S. VANDERBILT & BROTHERS,
Clothing Establishment, No. 408 Broadway, New York.
dec6-3m

G. A. HUNTER, CLOTHING WAREHOUSE, NO. 290 BOWERY, THIRD DOOR ABOVE HOUSTON STREET, NEW YORK. —G. A. H. keeps constantly on hand a great variety of Men's and Boys' Clothing, of the latest and most fashionable styles.

N. B.—Every article made to order at the shortest notice.

☞ Gents' Furnishing Goods. ☜

sep13-1y

CLERICAL TAILOR.—NELSON JARVIS, MERCHANT TAILOR, New York, has removed his business from No. 130 Broadway to No. 120 Bleecker, corner of Wooster street, which has now become the centre of New York, and is convenient to the most fashionable streets and places at the west end of the town. He respectfully invites the attention of the rev. the clergy and laity of this city, and throughout the United States, to the following particulars relative to his business, assuring them that every effort will be made on his part to render his establishment worthy of that confidence and support which it has so long possessed. And in order to make his business better understood, he has divided it into two distinct parts, namely: Clerical and Citizens' Department.

The Clerical Department embraces the following articles, to wit:— CLERICAL FROCK COATS, WAIST COATS or VESTS, GOWNS, SURPLICES, CASSOCKS, SPENCERS for midsummer, SCARFS, and BANDS.

The Citizens' Department embraces every article requisite for a gentleman's wardrobe.

He would here call attention to a new and beautiful silk, which he has introduced for "clerical gowns." It is exceedingly rich, does not rattle when worn, and will last many years longer than the article heretofore worn in that robe.

Mr. Jarvis desires also to remark for the benefit of persons abroad, both of the clergy and laity, who may withhold their orders on account of the impracticability of sending correct measures, that the exact height, without boots, and the size of breast and waist, (taken under the coat and over the vest,) together with a full description of the form, namely, whether the figure is erect or stooping, whether much or partially, is a sufficient measure and direction to cut all robes, or fashionable citizens' garments of every description. mh1-tf

BISHOPS' ROBES.—THE SUBSCRIBER WOULD RESPECTFULLY announce to the Bishops of the Church in the United States that he is prepared to execute with promptness all orders for Episcopal robes, "according to the regulations of the English Church."

He also invites attention to the beautiful "velvet satin," and French "shear lawns" (of his own importations), which, together with perfect fitting vestments, has given a celebrity to his establishment equal to his exertions, and begs to return many thanks to those rt. rev. gentlemen who have already favoured him with their orders.

NELSON JARVIS, Clerical Tailor,
mh1-1y No. 120 Bleecker street, corner Wooster street.

JAMES H. STEVENS, MERCHANT TAILOR AND CLOTHIER, No. 28 BOWERY.—Spring Stock on hand, and Fashions decided on. apr5-1y

FURNITURE AND UPHOLSTERY.

LOOKING GLASSES, WINDOW CORNISHES, BASE Tables, Portrait and Picture Frames, Gilt Mouldings, manufactured on the premises, and for sale. Also, Looking Glass Plates, Gold Leaf, fine Whitening, Coopers' Glue, Plate Glass, Diamonds, and every article in the Looking Glass line at wholesale and retail.

B. W. MERIAM, 130 Chatham street.
nov8-1y B. W. MERIAM & CO., 342 Broadway.

LOOKING-GLASSES, LOOKING-GLASS PLATES, PORTRAIT AND PICTURE FRAMES.—JOHN S. WILLARD, No. 440 Pearl street, offers at wholesale and retail a large assortment of Gilt, Rosewood, Black Walnut, and Mahogany O G Band and Bevil Looking-Glasses, French and German Looking-Glass Plates, Plate Glass, and Gilt Mouldings. Rich Ornamental Mantel and Pier Glasses. Portrait and Picture Frames, of all kinds and descriptions, constantly on hand and made to order.

JOHN S. WILLARD, Imperter and Manufacturer; Warehouse, No. 440 Pearl, between Chatham and Madison streets. *mh8-1y

MRS. E. BERRIAN, 180 BOWERY, BETWEEN Broome and Spring streets, keeps constantly on hand a very large assortment of Window Shades and Paper Hangings; also, Lace and Muslin Curtains, Cornices, Brass and Gimp Bands, Cord and Tassels, Trimmings, Fireboard Patterns, &c., &c. Ladies, call and see
mh29-1y MRS. E. BERRIAN.

SHOW CASES, THE CHEAPEST AND BEST IN THE UNITED STATES.—Silver, German Silver, Mahogany, Rosewood, and Black Walnut, warranted superior, and sold cheaper than at any other establishment. Country orders, by letter, punctually attended to. Wareroom, No. 12 Park Place: Factory, No. 12 Canal street, New York.
ap19-1y A. J. CAMPBELL.

MUSIC AND MUSICAL INSTRUMENTS.

FIRST PREMIUM GOLD MEDAL PIANO FORTES. STEINWAY & SONS, MANUFACTURERS, 84 AND 88 WALKER street, near Broadway, New York, respectfully call the attention of the public to their splendid assortment of semi-grand and Square Pianos, which, for volume of tone, elasticity of touch, beauty of finish, in short, everything that renders a Piano perfect, are unsurpassed. They were awarded the First Premium for both kinds, in competition with the most distinguished makers from Boston, Philadelphia, New York, and Baltimore.

NEW TRIUMPH.

Steinway & Sons have just been awarded the FIRST PREMIUM GOLD MEDAL (over all competitors) at the late Fair of the American Institute, Crystal Palace, for the BEST Pianofortes. dec27-1y

AN ORGAN FOR SALE, OF THE FOLLOWING DESCRIPTION:

CC 8 ft. to G in alt.	Mixture, 3 ranks.
Open Diapason, 8 ft.	Traverse Flute, 4 ft.
Stop Diapason, 8 ft.	Salicional, 8 ft.
Principal, 4 ft.	Flauto Dulcis, 4 ft.
Fifteenth, 2 ft.	Clarionet, 8 ft.
Pedals, 2 octaves.	Violoncello, 8 ft.

Sub Bass, 16 ft., with coupling and Crescendo Pedals.

This organ was built expressly to order, last spring, by Carl G. Weigle, of Stuttgart, Germany. It has the most recent German improvements, and is of great power and superiority of tone. The key-board is separated from the body of the instrument, so that the organist can face the congregation. It can be cased to suit any style of architecture, and, if required, another sound board and set of keys can be added at a comparatively small expense. To be seen at the Organ Factory of

HALL & LABAGH,
Nos. 86 & 88 Wooster street, New York.
December 18, 1855. dec20-tf

W. T. REID, MANUFACTURER OF PIANO-Fortes, respectfully invites attention to his improved Pianofortes, which, for delicacy of touch, and richness of tone, and strength of construction, cannot be surpassed, and which are offered for sale at the lowest manufacturer's prices. Old Pianos taken in exchange. Pianos tuned, repaired, and to let. Apply at the manufactory, Nos. 155 and 157 Centre street, corner of Canal. dec13-1y

Piano Forte Warerooms, Bible House.
N. THURSTON & SONS,

MANUFACTURER OF SQUARE AND UPRIGHT (COTTAGE) PIANO Fortes, would invite the attention of purchasers to their large assortment of Square and Upright Piano Fortes of their own manufacture. Also, a large assortment of new and second-hand Upright and Square Piano Fortes to hire on as reasonable terms as can be had elsewhere. Piano Fortes taken in exchange. Particular attention paid to repairing, tuning, &c.

N. THURSTON & SONS,
oct11-1y 8 and 10 Bible House, Astor Place and Fourth Avenue.

WORLD'S FAIR PREMIUM PIANO FORTES.—THE subscribers have the pleasure to announce that, in addition to the numerous testimonials from the American Institute and other sources, they have just been awarded THREE PRIZE MEDALS by the Juries of the World's Fair, for their elegant and superior Piano Fortes.

Buyers are invited to examine their splendid assortment of 6½ to 7½ octaves in every style of cases, confident that in tone, touch, materials, and workmanship, they cannot be excelled. They would also invite attention to their stock of MELODEONS, of one of the best manufacturers, which they will sell on liberal terms.

GROVESTEEN & TRUSLOW,
505 Broadway, adjoining St. Nicholas Hotel, N. Y.

☞ Melodeons of a very superior quality constantly on hand.
oct11-1y

REMOVAL.—BACON & RAVEN HAVE, IN CONSEQUENCE OF the extension of Canal street, removed their Piano Forte Wareroom to No. 135 Grand street, one block east of Broadway. They offer their friends and the public at their new place of business an extensive assortment of Piano Fortes, warranted in every respect.
mr22-1y

P. LYNCH RESPECTFULLY INVITES ATTENTION to his improved "DIAGONAL SCALE PIANO FORTES," which, for power and richness of tone, cannot be surpassed. Pianos to let on hire. P. LYNCH.

Manufactory and Warerooms 833 Broadway, one door below Thirteenth street. m29-1y

WM. H. DAVIS, CHURCH ORGAN MANUFACTURer, No. 67 Macdougal street, has constantly on hand organs of four, six, eight to twelve Stops, with Pedals, Bordon C C C, and has also an organ of two Sets of Keys with Pedals. All his instruments are warranted to be of superior tone and workmanship. References to clergymen of high standing. Estimates and Plans for large organs can be had on application at the manufactory, or by letter.
m1-1y

CHURCH, PARLOUR, AND CHURCH BARREL ORGANS.—The subscriber continues to manufacture Church Organs of superior quality, and upon liberal terms. He was the first to introduce into this country those admirable and useful instruments, Church Barrel Organs, which, for country churches where organists cannot be procured, are invaluable. For six successive years at the great fair of the American Institute, in this city, he has been awarded the first premiums, viz.: Gold and Silver Medals, for the best organs exhibited.

GEORGE JARDINE,
548 Pearl street, near the City Hospital, Broadway, established 16 years.

N. B.—Powerful and sweet-toned Church Organs, from $300 upwards. mh1-1y

CHURCH ORGANS.—THE SUBSCRIBER HAS CONSTANTLY on hand organs of the following description for sale:

No. 1. Three stops—7 feet 6 inches high, 4 feet 9 inches wide, 2 feet 6 inches deep.
No. 2. Four stops—8 feet 9 inches high, 5 feet 6 inches wide, 2 feet 10 inches deep.
No. 3. Five stops—9 feet 6 inches high, 5 feet 6 inches wide, 3 feet deep.
No. 4. Eight stops—10 feet 6 inches high, 6 feet 6 inches wide, 3 feet 10 inches deep.
No. 5. Ten stops—12 feet high, 7 feet 6 inches wide, 4 feet 6 inches deep.
No. 6. Twelve stops—13 feet high, 9 feet 6 inches wide, 6 feet deep.

The above dimensions are for Grecian cases, if Gothic, they are somewhat higher. Two second-hand organs with two sets of keys each. For further information apply to
mh1-1y HENRY ERBEN, 172 Centre street, N. Y.

ORGANS.—HENRY CRABB, FLATBUSH (near Brooklyn), L. I., having made extensive enlargements last season to his Manufactory, is prepared to furnish Church Organs of every size at the shortest notice, and of a quality not exceeded by any, and on as favourable terms.

Being located where rent and expenses of living are comparatively light, and having associated with him his five sons, doing the work ourselves, enables us to furnish Organs of good quality at low price.

Application by letter will receive prompt attention. Omnibuses run from Fulton Ferry every few minutes to the Factory in Clarkson st., Flatbush.

N. B.—We have several Organs building, from those of 6 stops up to 80, with 32 feet pipes. We can refer to some of the best Organs in our Cities for specimens of our work, such as the Organ in the Church of the Holy Trinity, Brooklyn, and others. *ap19-1y

LARGE CHAPEL ORGAN FOR SALE, MADE BY H. ERBEN, containing Op. Dia., St. Dia., Principal, 15th, Flute and Trumpet—(GG Organ) in a general swell, to be seen at Hope Chapel, 718 Broadway, near Fourth street. For terms apply to JULIAN G. DAVIES, Piano Forte Wareroom, 773 Broadway, New York.
a12-tf

BELLS! BELLS!!—THE SUBSCRIBERS, AT THEIR LONG established and enlarged Foundry, manufacture upon an improved method, and keep constantly on hand a large assortment of their superior BELLS, of all descriptions, suitable for Fire Alarms, Churches, Academies, Factories, Steamboats, Plantations, &c., mounted with their "Rotating Yoke," and other improved Hangings, which ensure the safety of the Bell, with ease and efficiency in ringing. Warrantee given of tone and durability. For full particulars as to Chimes, Keys, Weights, &c., apply for Circular to A. Meneely's Sons, West Troy, Albany County, New York.

HITCHCOCK & CO., Agents, 116 Broadway, New York.
m1-1y*

DENTISTRY.

DR. RODMAN A. BRUSH, NO. 135 GRAND STREET, NEAR BROADWAY.—He hopes to merit a continuance of that confidence in his skill which has been evinced to him for a number of years, and will, as heretofore, use every endeavour to attain the *ne plus ultra* of his art. The following are some points in his practice, varying from the customary routine:—

First—The preservation of Teeth that have become diseased and painful.

Second—The lessening of pain in extracting Teeth by local application.

Third—The insertion of full or partial sets, or single Teeth, on the atmospheric plan.

Fourth—Arrangements for facilitating, so that in cases of emergency a set of Teeth can be fitted in one day, or without the patient leaving the office.

Fifth—The operating department is attended by himself in person. The laboratory is also under his immediate supervision, and the best workmen employed.

"Let no unpractised hand e'er guide the steel,
Where polished point must carry woe or weal."

Office hours from 9 A. M. to 6 P. M.

COMPOUND ORRIS DENTIFRICE, for cleansing the teeth, and imparting a pleasant odour to the breath.

COMPOUND TONIC GUM WASH, for restoring diseased, bleeding, or painful gums to a healthy condition. jan3-1y

HENRY C. O'CONNOR, SURGICAL AND MECHANICAL Dentist, No. 382 Broadway, between White and Walker sts., New York. oct11-6m

DR. A. STARR, SURGICAL AND MECHANICAL Dentist, No. 428 Grand street, between Attorney and Ridge sts., New York. a5-1y

LIFE AND FIRE INSURANCE.

BRITISH COMMERCIAL LIFE INSURANCE COMPANY, LONDON AND AMERICA.—Capital, $3,000,000, with a surplus of $2,489,000, $100,000 of which is deposited with the Comptroller of the State. This Company offers the following among other

ADVANTAGES TO INSURERS.

Low rates of insurance without profits.
Loans granted on policies.
Half of premium may remain on Loan.
No extra charges for crossing the Atlantic.
The security of a large capital.
California, Australia, and special risks taken.
Premiums can be taken quarterly.
Large bonuses on policies on the mutual scale.

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FULTON FIRE INSURANCE COMPANY, NO. 40 Wall street, New York, (Manhattan Bank Building.) Capital, $150,000. Insures Buildings, Merchandise, Furniture, Vessels in port, and their Cargoes, &c.

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NEW YORK LIFE INSURANCE COMPANY, 106 Broadway.

This Company makes every insurance appertaining to life, at the most reasonable rates and on the mutual plan; have been in operation ten years, and now have an accumulated fund of $902,062 70, principally invested in New York and United States stocks, and bonds, and mortgages.

A copy of the last annual report and prospectus can be had at the office, 106 Broadway. MORRIS FRANKLIN, President.

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THE MARKET FIRE INSURANCE COMPANY, CAPITAL, $200,000. Office, No. 286 Pearl street, Market Bank Building, and No. 52 Wall street.

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This company insures against loss or damage by fire Dwellings, Stores, Warehouses, and other Buildings, Furniture, and Merchandise, Vessels in Port and their Cargoes, and other Personal Property, on the most favourable terms. ASHER TAYLOR, Secretary.
feb24-1y

FIRE INSURANCE.—ROYAL INSURANCE COMPANY OF Liverpool and London, England. Office, No. 76 Wall street, corner of Pearl street. Authorized Capital, £2,000,000 Sterling, or $10,000,000; paid up Capital and Surplus, $2,000,000. A Special Fund of $150,000 invested in United States Stock, and held by the New York Trustees to meet losses. Losses adjusted in New York, and promptly paid.

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LAFARGE FIRE INSURANCE COMPANY, IN THE CITY OF NEW YORK.—Office, corner of Nassau and Cedar streets, opposite the Post Office. Cash Capital, $150,000. Insures Buildings, Merchandise, Furniture, and other Personal Property, Vessels in Port, and their Cargoes, and other insurable property, against loss or damage by fire. Risks taken on favourable terms.

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THE MERCHANTS' INSURANCE COMPANY, OF THE CITY OF NEW YORK.—Office (Ocean Bank Building), corner of Fulton and Greenwich streets. Cash Capital, $200,000. Insurance against loss or damage by Fire.

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George W. Savage, Secretary. my3-1y

NEW ENGLAND MUTUAL LIFE INSURANCE COMPANY, BOSTON, MASSACHUSETTS.—Chartered April, 1835. Branch office in Metropolitan Bank Building, No. 110 Broadway, New York city.

Capital and accumulation of premiums to meet losses, over **$750,000,**

After paying a five years' dividend to all insured (in cash, not in scrip) of 30 per cent., amounting to $141,000.

The entire surplus profits are divided among all the members every five years, thus avoiding the unnecessary and uncertain tendency of large accumulations of unpaid dividends, erroneously called capital, and also affording a certain and good rate of interest upon the outlay of premiums. $100,000 is deposited with the Comptroller of the State of New York, to meet the requirements of the law, to secure policy holders in this State.

This is the Oldest American Mutual Life Insurance Company, and one of the most successful.

Insurance may be effected, for the benefit of a married woman, beyond the reach of her husband's creditors. Creditors may insure the lives of debtors.

A blank form for application for insurance, or a copy of the Company's pamphlet, containing the charter, rules and regulations, also the annual reports showing the condition of the Company, will be furnished gratis.

WILLARD PHILLIPS, President.

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B. F. Stevens, Secretary.

Rev. J. H. Tyng, Rev. S. S. Cutting, Messrs. W. W. Stone, (Lawrence, Stone & Co.,) William G. Lambert, (A. & A. Lawrence & Co.,) Henry L. Pierson, Hon. A. Oakey Hall, District Attorney, of New York city, and Rev. R. S. Storrs, Brooklyn, are referred to, relative to the character and standing of this institution.

Examining Physician—E. H. Parker, M. D., No. 279 Fourth Avenue.
John Hopper, Attorney and Agent for New York.
nov1-eow-6m

DAGUERREOTYPES.

CAMEO-DAGUERREOTYPES.—WILLIAMSON'S, 249 FULTON STREET, BROOKLYN.—In these charming miniatures the most ordinary face looks well. They are coloured to please. Set in pins and cases at from $3 to $25. dec13-1y

R. A. LEWIS, AMBROTYPE, PHOTOGRAPH, AND DAGUERREOTYPE GALLERY, No. 142 CHATHAM STREET.—The new style of Ambrotypes taken at this establishment are clear, brilliant, and beautifully coloured. They excel the finest miniature on Ivory. The time of setting for them is from three to eight seconds. They are taken equally as well in cloudy as in clear weather.
nov29-1y

$50 TO $75.—SPLENDID FARMS OF TWO ACRES OR MORE, situated at Central Islip, two hours' ride from the city. Any of our citizens now have an opportunity of purchasing two acres of good land on the Long Island railroad, for gardening purposes, payable in instalments, and will receive a present of two building lots in the village, 25 by 100 feet. Here a family can reside in a healthy place, and raise on their own land all the real necessaries of life. Also, will be divided in a few days, among 400 subscribers, 40 farms and 350 building lots, located in the village of Hermanville. Each subscriber will receive for only $5 a building lot 25 by 100 feet, or a farm from one to to five acres. Apply to C. WOOD, No. 208 Broadway, where maps can be had and every information given. nov29-2m

PROTESTANT EPISCOPAL BROTHERHOOD OF NEW YORK.—The object of this Brotherhood are the care and relief of its sick members; the burial of its deceased, and the aid of their widows and orphans.

It has a "Charity Fund," to consist of any voluntary contributions from members or others, and to be appropriated to the relief of the sick stranger and destitute of our own household of faith, and to other benevolent purposes.

Any clergyman of the Protestant Episcopal Church, in good standing, residing in the city of New York, and not over 55 years of age, desiring to become a member of the Brotherhood, shall, if not *physically* disqualified, be entitled thereto upon a written application, and upon payment of the prescribed Fee and Dues.

Every layman baptized or confirmed in the Protestant Episcopal Church, is eligible for membership in the Brotherhood upon application, if a resident of New York, and not under 18, nor over 55 years of age.

Counsellor—The Bishop of the Diocese, *ex-officio.*

OFFICERS FOR 1855.

President—Richard Sill, No. 33 Pine street.
1st Vice President—Charles P. Burdett, No. 47 Fulton street.
2d Vice President—John G. Ambler, M. D., No. 31 Washington Place.
Corresponding Secretary—O. B. Wilson, No. 25 Beaver street.
Recording Secretary—Theo. R. McIlwaine, No. 43 Chambers street.
Financial Secretary—A. W. Hoffman, No 55 Warren street, and No. 55 Murray street.
Treasurer—Charles G. Till, No. 299 Broadway.

Pamphlets containing the Constitution, By-Laws, &c., of the Brotherhood may be obtained of any of its officers or members. Parties out of the city wishing pamphlets, &c., are requested to address the Corresponding Secretary. mh1-1y

CHURCH BROTHERHOODS.

To the Editor of the Churchman:

Dear Sir:—Your Philadelphia correspondent's letter of Dec. 27, contains a statement of the movement now being made by our beloved Diocesan, in concert with the "Brotherhood," for the systematic relief of the poor, which, whether intentionally or otherwise, tends to give a most erroneous impression to the Church on this subject. Your correspondent thinks that this movement could have been made just as well without the Brotherhood. Possibly it might; but would it have been done at all? The want is not a new one; the duty of providing for such a want has not been unknown; why then has not your correspondent, and others like him, who are so much exercised about the "inclination to talk rather than work," why have they stood here in the Church in this city, all these many days idle? Why should not the Brotherhood undertake this work? Why multiply organizations unnecessarily, to accomplish work, for which we have already machinery enough? An undertaking like this, embracing so large a field of operation, requires some central organization. If your correspondent is so well assured that "the clergy have no faith" in this poor, much abused, much misunderstood, much dreaded Brotherhood, is he ready to show us anything better? Will he tell us what the clergy *will* have faith in? But his great difficulty with "this brotherhooding," as he flippantly calls it, is that "the great aim of the Brotherhood is to have an opportunity of holding what they call 'cottage lectures.'" To such an assertion, gravely set forth, there is but one reply. If your correspondent was present at the meeting referred to, he well knows that the Brotherhood proposed a districting system, placing each district under the absolute control of the clergyman of the district. If he was not present, then his informant is responsible for the misrepresentation. Now it must be evident to every candid mind, that under such a proposition, made in good faith by the Brotherhood, the clergyman of each district would direct the mode in which either temporal or spiritual ministries should be conducted, and that the Brotherhood therefore distinctly declines to prescribe any details for the direction of the district committees. The cordial participation in, and approval of the proceedings of the meeting, by men like Dr. Ducachet, Rev. Mr. Odenheimer, Dr. Hare, Rev. Mr. Dalzell, and others, is a sufficient guarantee that the Brotherhood neither attempted nor desired to commit themselves, or the clergy, to any specific line of detailed action. A great question is before the Episcopal Church in this city. Is the Church here strong enough, wise enough, earnest enough to carry into a practical demonstration those grand doctrines of good will and charity to suffering humanity, which she so loudly and proudly professes? If so, let her prove it at her own door. We believe she has the strength and the earnestness—oh! that she may show that she has also the wisdom for the work! But, if her ministers, to whom her laity look for guidance and aid, refuse the work, choosing rather to devote themselves to breaking down the feeble efforts that are being made to struggle forward in the right direction, what is our Church ever to do, to commend herself in the eyes of the world around her? What might not the Church accomplish, if her clergy, to a man, would forget their political and theological differences, and taking hold of the Brotherhood, for want of a more perfect organization, make it, what they soon would make, a powerful, yet safe instrument for spreading the benign influences of our beloved Church throughout all our borders. I do not know who your correspondent is, but whoever he may be, whether clergyman or layman, he ought to know that a *cold and damp wind* is as destructive and dangerous as the "high and dry" one which he so much deprecates. W.

Philadelphia, Jan. 5, 1856.

[We have made a remark upon this letter in the "Notes of the Week."—Editor.]

DEFENCE OF PRACTICAL CHURCH WORK.

To the Editor of the Churchman:

Sir:—Permit me to thank you for your noble defence of St. Barnabas', Pimlico, against the unjust insinuations of the rector of Grace Church, Baltimore.

The following is a letter of the senior curate of St. Barnabas', which appeared in the London *Times* some time since, in answer to some similarly ill-natured remarks to those you have commented upon, which may, perhaps, be not unacceptable to those whom you have interested in this matter. The nature and object of the remarks thus ably replied to may be gathered from this answer, the writer of which I myself know to be a God-fearing man, and one of the most exemplary of the Anglican clergy, in all respects. Well may he ask, Who hinders them in storming the strongholds of Satan? Is it not those who impugn their motives, misrepresent their conduct, and calumniate their character?

I remain, sir, your obedient servant, Edith.

[Mr. Skinner sets out by asking leave, in justice, as one of the clergy of St. Barnabas', who were attacked by a writer signing himself "A Belgravian," to suggest one or two considerations:—]

1. "A Belgravian" should have found out that St. Barnabas' Church was not built in the year 1850—four years ago—and not built by the special offerings of certain faithful members of the Church, before he spoke of its erection "by public subscription twelve years ago," and the clerical neglect of ten years.

2. He should have found out that, on Sunday last, when he visited us, at his own accustomed hebdomadal midday hour, there had not already been celebrated three distinct services in the Church, at which the attendants were altogether, or mainly, "middle class and poor," and that there were not two still further services to follow, at the last of which the church overflows with poor, before he hazarded so rash and unkind a statement as, "It is *caviare* to the multitude of poor who live around the church, and for whose benefit the church was built."

I cannot understand how "A Belgravian" can answer for 1,000 persons, that there "literally was not, in the whole congregation, one individual whose dress denoted a connection with the middle or lower classes." I cannot, at least, commend the measure of devotion which could consist with such a scrutiny. I am no judge of dress; but I know personally a very large body of the persons who were present all Sunday morning, as on other Sundays; and I have no hesitation in declaring, that a large majority belong to one or other of those two classes of whom "A Belgravian" says "there was not one."

Either he does not know that we worship God morning and evening, and every day, in St. Barnabas' Church, and after the "ultra-musical" mode which, he says, "is so well performed," and that our congregations every evening are almost wholly of the poor, and that they dearly love their cheering services, or he ought to be ashamed of having written his letter to you. The work of a free church, open all day and every day, and to all the world, rich and poor, with at least twenty public services every week, should not be criticised by an off-hand "Belgravian" gentleman who passes in, from curiosity, for half an hour and out again, "at 11 o'clock" on a Sunday morning!

God knows, sir, our work—our real vital work—here is but hardly begun; there are yet a thousand strongholds of Satan to be stormed, which may make the boldest heart tremble. But who hinder us? Who weaken our arms and baffle all our efforts? "A Belgravian," and such as he. We cannot build up poor men's souls, and fight against such foes as these, at the same time. "It was in exact imitation of the ceremonial of Roman Catholics, less the bells and the incense." "Many are frightened away by the Popish aspect of the whole affair." These are slanders and calumnies. They do the work of a calumny. They baffle our labours. The "Belgravian" who repeats them strengthens the very evils which he professes to lament.

The outcry has gone forth, "The worship of St. Barnabas' is Popish." I deny it. The worship of St. Barnabas' is the worship of the Church of England. We challenge this issue in the courts of the Church of England, if any such there be. If it is not the worship of the Church of England, the sooner it is put down the better.

Your obedient servant,
James Skinner,
Senior Curate of St. Barnabas', Pimlico.

St. Barnabas' Parsonage, July 13.

THE POSTURE OF PRAYER.

To the Editor of the Churchman:

Sir:—Your article and quotation on "Prayer in Church," are very well, and could you induce Church vestries to so arrange the kneeling benches that one could kneel without at same time sitting upon the luxurious cushion, and clergymen to impress upon churchmen the appropriateness, beauty, and above all *duty* of kneeling, you would do more for reverence in public worship than we have reason to hope will soon be accomplished.

My experience is, that in by far the most of the churches here, *kneeling* in fact is very difficult, or nearly impossible; and when, I ask, have rectors urged this posture as the only really reverential one upon their people?

Worshippers could be taught the propriety of uniformity in this, if the clergy did their duty. Now the *rule*, as practised, is to sit and lounge,—kneeling, the *exception*. When will this be reversed?

A Churchman.

Cost of Keeping up a Fashionable Church.—In a paragraph under the above head, the *Boston Transcript* gives the following details of expenditure, which though in the present case having reference to Boston, will apply with equal force to some of our New York churches, and cannot fail to awaken serious reflections in the minds of Churchmen. The *Transcript* says:—

The church, parsonage, library, &c., cost, in round numbers, $200,000; the annual interest of which sum, at 7 per cent., is $14,000.

The pastor's salary is 4,000; that of his assistant is $500.

The presents annually given to the pastor, we believe, do not average less than $500; presents to his assistant, say five dollars.

The singing, with the salary of the organist, repairs of the organ, and wages of the blower, costs very nearly $1,600.

The cost of cleaning, including the salary of the sexton, will average about $900 a year.

The annual depreciation in value of building and its contents, by use and time, may be computed at $1,000.

RECAPITULATION.

Items.	*Cost.*
Interest on cost of church, &c	$14,000
Pastor's salary	4,000
Assistant's salary	500
Presents to pastor	500
Presents to assistant	5
Salary of organist and choir, &c.	1,600
Salary of sexton and cost of cleaning	900
Depreciation in value of building	1,000
Total annual expenditure	$22,505

The cost, therefore, of maintaining the church for one year is $22,505, which is equal to $432.78 per Sunday.

The paper in question then goes into an estimate of what might be accomplished in other directions by the same amount of money now exclusively devoted to the expenses of the church.

Forty smart mechanics, (it says,) working steadily all the year, earn about as much as it costs to support this church.

For $22,505 a year two thousand children could be kept under instruction in good schools. It would maintain a college of five hundred students in the highest efficiency.

It would support twenty-two country churches, or eight city churches, in a liberal manner.

However, we must add, that there are not more than ten churches in the city conducted upon anything like the scale of the one to which we refer, though there are three which probably exceed it.

Now with this we have nothing to do. Churches should of course be supported in an adequate and thoroughly liberal manner. But the most objectionable feature in the present case, and the one which drew our attention to the paragraph, as bearing us out in some remarks of our own on the subject of *Debts on Churches*, is the fact that an annual interest of $14,000 has to be first paid, before anything can be done in an efficient manner for the relief of the poor. Fourteen thousand dollars, which might be yearly given to the support of hospitals and schools and houses of mercy. Above all things let infant parishes be free from debt, or else they do little else but stagger on, as it were, with a millstone about their necks, sorely let and hindered thereby in running the race that is set before them.

GOD HELP THE POOR.

Darkly the winter-day
Dawns on the moor,
How can the heart be gay—
Who can endure?
See the sad, weary wight,
Wanders from noon to night,
Shelterless! homeless quite!
God help the poor!

Now the red robin, here,
Sits on the sill,
Not e'en a grain of bere
Touches its bill;
So with the houseless poor,
Wand'ring from door to door,
Seeking a morsel more—
Lord, 'tis thy will.

White is the virgin snow,
Bitter the morn;
See those starved children go,
Wretched, forlorn!
Feet without shoes or hose,
Backs without warm clothes,
Strangers to calm repose:
Why were they born?

See that lone, aged man,
Snow-white his hair;
Mark his sad visage wan,
Deep his despair;
Craving the rich man's food,
Owner of many a rood,
Lord, thou art always good,
Hear his heart-prayer.

Yonder a woman goes,
Ragged and old,
Barefooted, o'er the snow,
Famished and cold:
How her poor children cling
To her side shivering,
Chickens beneath her wing
Doth she enfold!

Fast falls the sleet and rain,
Slowly they go,
By forest-side, sheltered plain,
Wailing their woe;
City street now they see,
Here they roam wild and free,
Are they not flesh as we—
Can'st thou say "no?"

Night spreads her sable wing,
Where can they lie?
Sorrow like theirs must bring
Tears to the eye;
Full the cloud-torrent falls,
Down they must lie in halls,
Each to his Maker calls,
"Lord! let me die!"

Ye whom the heavens bless,
Give from your store;
'Twill ne'er make your treasures less,
Must make them more.
For he that gives cheerfully,
God loves so tenderly,
Give to them!—pray with me,
God help the poor!

The manuscripts of the Author of "Paul and Virginia," forming 12 or 15 folio volumes, have been deposited in the public library of the municipality at Havre, the birthplace of the celebrated author.—The first number of a new weekly journal, the *Revue Musicale et des Theatres*, is to be published in January at St. Petersburg.—A large gift of books is about to be presented to Canada by the French government: the collection consists of scientific, classical, and religous works, and is intended to supply, in part, the loss occasioned by the burning of the Bibliotheque at Quebec.

The British Colonial Bishops.

The following return of the number of Colonial Bishops, stating the salaries of each, and sources whence those salaries are derived, has been presented to Parliament:—

Quebec—George Jehoshaphat Mountain, £1,990, Imperial Parliamentary vote.

Toronto—John Strachan, £1,250, Clergy Reserves in Canada West.

Montreal—Francis Fulford, £800, Colonial Bishoprics' Fund.

Nova Scotia—Hibbert Binney, £700, interest of Trust Fund appropriated to the endowment of this see by the Society for the Propagation of the Gospel.

Fredericton—John Medley, £1,000, Colonial Bishoprics' Fund.

Newfoundland—Edward Feild, £1,200; £300 Parliamentary vote as Archdeacon of Newfoundland, £200 Parliamentary vote, £200 Colonial Funds, as Archdeacon of Bermuda, £500 from Society for the Propagation of the Gospel as Bishop of Newfoundland.

Rupert's Land—David Anderson, £700, Colonial Bishoprics' Fund.

Jamaica—Aubrey George Spencer, £3,000, Consolidated Fund.

Barbadoes—Thomas Parry, 2,500, Consolidated Fund.

Antigua—Daniel Gateward Davis, £2,000, Consolidated Fund.

Guiana—William Piercy Austin, £2,000, Consolidated Fund.

Sydney—Frederic Barker, £1,500, General Colonial Revenue, under Schedule (C), annexed to Act 5 and 6 Vict. c. 76.

Melbourne—Charles Perry, £1,333 6s. 8d.; £1,000 Colonial Treasury, £333 6s. 8d. Colonial Bishoprics' Fund.

Newcastle—William Tyrrell, £833 6s. 8d.; £500 Colonial Treasury, £333 6s. 8d. Colonial Bishoprics' Fund.

Adelaide—Augustus Short, £800, Colonial Bishoprics' Fund.

Tasmania—Francis Russell Nixon, £1,250; £1,000 for salary and allowances from Colonial Funds, and the interest of £5,000 granted by the Colonial Bishoprics' Fund.

New Zealand—George Augustus Selwyn, £600, Colonial Bishoprics' Fund.

Cape Town—Robert Gray, £800, Colonial Bishoprics' Fund.

Colombo—James Chapman, £2,000, Colonial Funds.

Victoria—George Smith, £1,000, Colonial Bishoprics' Fund.

Gibraltar—George Tomlinson, £1,200, Colonial Bishoprics' Fund.

Sierra Leone—J. W. Weeks, £900; £500 as Colonial Chaplain, £400 from Colonial Bishoprics' Fund.

Mauritius—Vincent William Ryan, £850; £600 as Senior Chaplain from Colonial Funds, and the interest of £6,300 granted by Colonial Bishoprics' Fund.

Graham's Town—John Armstrong, £800, Colonial Bishoprics' Fund.

Natal—John William Colenso, £800, Colonial Bishoprics' Fund.

Labuan—Francis T. M'Dougall, £500, Colonial Bishoprics' Fund.

If we did but know how little some enjoy the great things they possess, there would not be much envy in the world.

Doing Nothing.—They that do nothing, are in the readiest way to do that which is worse than nothing.

Kidder's Gas Regulator against the world.—Wyckoff's Hotel, New York, August 1st, 1855.

July 31st, 1854, 4 Months, without Regulator	$232 20
" 31st, 1855, 4 " " "	147 90
Amount in favour of Regulator	84 30

Add to this the fact that the Regulator saved this amount in the months of the least consumption, and for the winter months, the proportion would have been at least $150, or $450 per year, and we get a better light, and recommend their use to all consumers of gas.

A. V. & H. D. Wyckoff, Proprietors.

Call at 262 Broadway, and see illustrations and experiments.

J. L. Douglass, Secretary,

Clerical Changes.

The Rev. F. Roberts has been transferred by letters dimissory from New York to Ohio, and has taken charge of St. John's Church, Worthington, and a Mission at Lima.

The Rev. Charles Purviance, from Missouri, has taken charge of St. Luke's, Milan, Ohio.

The Rev. John C. McCabe, rector of St. John's Church, Hampton, Virginia, has received and accepted a call to St. Paul's Church, Baltimore, Maryland.

Married.

At South Amboy, N. J., on the 1st day of January inst., by the Rev. Jos. F. Phillips, rector of St. Peter's Church, Spotteswood, Mr. West Bower, of New York city, to Miss Frances Elizabeth, only daughter of Mr. Jeremiah Currier, of South Amboy.

Died.

On Thursday evening, the 3d inst., Fanning Cobham Tucker, aged 73 years.

In Greenburgh, Westchester County, on Friday, January 4, Henry Drisler, in the 76th year of his age.

In consequence of the storm his remains were deposited, temporarily, in the Cemetery at Tarrytown.

[*Communicated.*]

Died in New York city, Anne E., widow of the late John J. Ullmann.

It is seldom we are called on to notice the death of one so young, gifted, and beautiful, enduring, with such patience and resignation, the most intense suffering, and bowed so submissive to His will, "who doeth all things well." No murmur or complaint ever passed her lips; the dread *fiat* went forth, "You must die!" silent, and alone with her God, the work was done;—all was resigned; her bright prospects, her beautiful boy—all was laid at His feet, who had suffered and died for her; she was willing to take her cross and die for him: and when the summons came, her gentle spirit went to her God as pure as when He gave it. Her faith was so strong, so child-like: "I have wept, prayed, and been forgiven; I have trusted in my God, and He will not forsake or deceive me!" At her earnest request, she was laid by one who, in life, she had so loved, and been so devoted to. Two short years, and they are side by side in the silent tomb. Her death was triumphant; her countenance was radiant with hope and joy.

"O death, where is thy sting?
O grave, where is thy victory?"

Notices.

Churchmen's Duty to the Poor.—By request, the Rev. Frederick Ogilby will preach the sermon recently delivered by him, on the "*Church's Duty to the Poor*," at St. Paul's Chapel, on Sunday evening next, 13th inst.—service to commence at 7¼ o'clock. It is not intended to make a collection on the occasion, the object being to impress upon Churchmen and philanthropists generally the urgency of the claims of "God's Poor" upon their active benevolence.

At a Meeting of the Graduating Class of 1849 (Columbia College), held January 3d, 1856, C. J. Cambreleng was called to the Chair; and, upon the announcement of the death of Rev. Edward C. Babcock, the following Preamble and Resolutions were unanimously adopted:—

Whereas, it has pleased the All-wise Disposer of Events to call His faithful minister and steward, Edward C. Babcock, from the scene of his Christian labours to an early reward; *and whereas* we, the surviving members of his class, are now met together to give expression to our feelings on the occasion, and to show our respect for the memory of the deceased, and our appreciation of the surpassing excellencies of his character; therefore—

Resolved, That while we mourn our own irreparable loss, our grief is tempered by the full conviction that our friend, having travelled the narrow road which leadeth unto life, has now arrived with joy at his Heavenly home.

Resolved, That in the death of the Rev. Edward C. Babcock, this Class has lost not only its head, but one of its truest and brightest ornaments, society one of its most useful members, and the world a rare and noble specimen of manhood, in all its fulness of virtue, benevolence, simplicity, and true dignity.

Resolved, That as a fellow-classmate, his noble virtues and exalted principles commanded the respect of all; while his kind and courteous demeanour, his cordial greeting, his generous and forgiving spirit, and his uniform modesty and humility excited an affectionate regard, rarely to be met with; the recollection of which, in the hearts of his classmates, time cannot efface. That, as a minister of Christ, during the limited period it was his privilege to discharge the duties of his high calling, his constant and untiring zeal, his unremitting devotion, his acute sense of duty, and his disinterested toil, regardless alike of the opinion or approbation of the world, won for him the most abiding respect—the most tender regard. His premature removal from the humble sphere of his labours was hastened by that incessant application which was one of his marked characteristics. From the little flock first entrusted to his pastoral care, neither preferment nor exaltation could tempt him.

Resolved, That as a mark of respect to the memory of the deceased, the surviving members of the Class of 1849 will wear the usual badge of mourning for thirty days.

Resolved, That the foregoing Resolutions be published in the *Churchman*, *Protestant Churchman*, and *Church Journal*; and that a copy of the same, duly attested by the Officers of this meeting, be presented to the relatives of the deceased.

Churchill J. Cambreleng, Chairman.
John D. Skidmore, Secretary. j10-1t

A Stated Monthly Meeting of the P. E. Brotherhood of New York will be held at No. 637 Broadway, on Thursday evening next, the 17th inst., at 8 o'clock.

Theo. R. McIlwaine, Recording Secretary.

New York, January 10, 1856.

The Misses Rohr have removed their Boarding and Day School for Young Ladies from No. 134 West Thirty-fourth street to No. 151 same street. For particulars, see advertisement.
jy26-tf

Lectures.—P. E. Brotherhood of N. Y.—The Fifth Lecture for the benefit of the Charity Fund will be delivered in the Lecture Room of the Mercantile Library Association, Astor Place, on Tuesday evening, the 15th inst., at 8 o'clock, by Eugene Lawrence, Esq., author of "The Lives of the British Historians." Subject: *National Characteristics*. Admission, 25 cents. Tickets for sale at the door.

The remaining Lectures in the course will be delivered at the same place on Tuesday evening, of each week, as follows:—January 22nd, *Aids to Culture*, by Rt. Rev. Bishop Williams; January 29th, *The Character of Charles I.*, by Rev. A. Cleveland Coxe; February 5th, *The Body as a Residence*, by Lewis W. Mansfield, Esq.; February 12th, *Life in Boston 200 years Ago*, by Rt. Rev. Bishop Clark; February 19th, *Mohammed, his History and System as compared with Christianity*, by Rt. Rev. Bishop Hopkins.

General Protestant Episcopal Sunday School Union and Church Book Society, No. 637 Broadway, New York.—At a meeting of the Executive Committee, held on the 6th of November, 1855, Mr. Harvey Colburn was appointed Agent, in the place of Mr. Daniel Dana, Jr., resigned.

All orders and other communications on the business of the Society should be addressed hereafter to H. Colburn, Agent, No. 637 Broadway.
dec20-1m John W. Mitchell, Treasurer.

Acknowledgments.

Free Church of the Epiphany.

The subscriber gratefully acknowledges the receipt of the following donation for the poor:—From C., $25 and a bundle of clothing; from the young ladies of Mrs. Ward's school, No. 38 West Twenty-third street, a bundle of clothing; from J. A. McVickar, M. D., 5; from Miss M. C., 5.25, collected from her friends on New Year's day; by Mr. Thomas N. Stanford, from Hoboken, 5; from F., 10.

Lot Jones, No. 77 Second Avenue.

January 8, 1856.

N. B.—Further donations for this object will be thankfully received. They may be left with Messrs. Stanford & Swords, No. 637 Broadway, or at No. 77 Second Avenue.

Episcopal Orphan Home.

The Ladies of the Episcopal Orphan Home gratefully acknowledge the receipt of the following donations:

$5, from a friend, Christmas donation; through Messrs. Douglass & Weeks, 2 barrels of flour, 1 barrel of meal, 1 box of soap, 1 bag of beans, 1 tub of butter, from five Churchmen; 12 pairs of shoes, from Mr. Jones Rogers; a donation of cakes and confectionary, from Mr. Treadwell; a donation of cakes, from Calvary Church; Christmas greens, from Miss M. S. Jones.

Donations in money may be left at Stanford & Swords', No. 637 Broadway. Donations of furniture, groceries, clothing, &c., will be thankfully received at the Home, No. 74 Hammond street.

January 7, 1856.

Fund for Aged and Infirm Clergymen.

The Treasurer acknowledges the receipt of the following contributions, since the acknowledgment of the 29th ult., viz.:

Enclosed in note "for Aged and Infirm Clergymen," per T. N. S., $1; Church of Holy Apostles, New York, Rev. R. S. Howland, 45.38; Christ Church, Tarrytown, Rev. Dr. Creighton, 34.95; St. Thomas', New York, Rev. Dr. Neville, 154.54; Christ, New Brighton, Rev. P. P. Irving, 30.03; St. John's, Johnstown, Rev. L. P. Clover, 7.12. Total amount, $273.02.

C. N. S. Rowland, Treasurer,
January 7, 1856. No. 55 Water street.

Free Church of the Holy Martyrs.

The subscriber gratefully acknowledges for the poor from C., $25, and a large bundle of clothing; also $5 worth of clothes from the Society belonging to the Church of the Ascension.

Further aid may be left with Thos. N. Stanford, Esq., No. 637 Broadway, or with

James Millett, Missionary, No. 171 East Seventeenth street.

New York Bible and Common Prayer Book Society.

Mrs. E. Watts Laight, subscription, $5, donation, 70, 75; Trinity Church, Rev. Dr. Haight, 20.08; W. E. Pierrepont, 10; Rev. R. M. Abercrombie, 4; Thomas Kearns, 2; Mrs. A. B. Dash, 2; Mrs. E. R. U., 10; P. R. U., 5; James Van Norden, 3; Mrs. Isaac Gibson, 5; Samuel Davis, 2.50. Total, $138.58.

Thomas C. Butler, Treasurer,
No. 55 East Thirteenth street.

Protestant Episcopal Tract Society.

Mrs. E. W. Laight, subscription, $5, donation, 20, 25; Miss Rebecca Hitchcock, to constitute herself a life member, 10; W. C. Pierrepont, 10; Mrs. Isaac Gibson, 5; Samuel Davis, 2.50; Rev. R. M. Abercrombie, 2; Mrs. A. B. Dash, 1; Mrs. Frances Rhoads, 1; George A. Mayhew, 1; St. Peter's Church, Hobart, Rev. W. A. Curtiss, 4. Total, $61.50.

Thomas C. Butler, Treasurer,
No. 55 East Thirteenth street.

Business Notices.

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mh1-1y

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